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WOMAN'S WORK FOR WOMAN.

Vol. XI. OCTOBER, 1896. No. 10.

With December, an entirely new series of topics for missionary meetings and "monthly concert," during 1897, will be launched in the pages of Woman's Work and the other foreign missionary publications of our Church. The point of view is to be changed from that of countries, taken in rotation month by month, to such themes as grounds and motives and phases of missionary work. While the use of these topics will of course be optional, we anticipate a general welcome for them and that, with their aid, our meetings will feel the kindlings of new life.

It is not too soon to send orders for the Year Book of Prayer for 1897. It will contain miniature skeleton maps, brief statistics of all the missions, topics for monthly meetings and, in general, promises to be more complete and valuable than any that have preceded it. Send to headquarters of either of the Woman's Boards. Price ten cents.

Mr. Robert Speer, the junior Secretary, has started, by instruction of the Board of Foreign Missions, upon a fifteen months' tour among the missions. Mrs. Speer accompanies her husband. They sailed with three Persia-bound missionaries for London where they are to join Dr. Cochran and proceed to Persia, first. A farewell meeting held at the Rooms, upon their departure, was well attended considering it was the middle of August, when few of our friends are left in the city.

Rev. Benj. Labaree, D.D., so long of the Persia Mission, will occupy Mr. Speer's desk in his absence.

An informal "Farewell" was taken of Miss Hunting, when she started for Syria. Dr. Brown gave her a good charge and her father, a well-known Michigan pastor, told us that, though it was "a time of tenderness" it was not one of sadness to him. "Her mother and I prayed for this child as Hannah prayed, and now that she has laid herself on this altar of consecration, we are glad." Daughters can be courageous when fathers eel like that.

Only last month reference was made to Mr. Ullmann: the venerable man of God will no more instruct young missionaries in the tongues of India. He has taken up his residence in the land where his citizenship has long been and the city where he goes no more out. Born in Berlin in 1817, he had been ten years a member of the Gossner Mission before his connection with our missions began, in 1849. Rev. Robert Morrison writes: "Besides Scripture translation, he composed or translated three-fourths of the hymns in our church hymnal and was the author of many of the most popular and useful books in the vernacular. To the best of my knowledge, there is no living India missionary with so long a term of service."

The mortal part of Mrs. Gacon, wife of th French teacher on the Ogowe River, was lai to rest in Gaboon cemetery, July 6. The had started on furlough to their native Switz erland and she died on steamer between Cap Lopez and Gaboon. Mrs. Ogden writes "The young sisters are out-running *us*."

Also started on furlough like Mrs. Gacon two days before Florence Roberts feel aslee and suffering in the same dreadful fever, die Mrs. Snyder of the Southern Presbyteria Mission on the Congo. She and Dr. Snyde had refused four boats after their furloug was due, thinking it their duty to hold th fort until a new missionary should arrive She passed away at Leopoldville. Pitifu letters by Dr. Snyder appear in *The Mis sionary* (Nashville, Tenn.) for September

They had a rich year at the Joshi Gakuin, Tokyo; health, harmony, happy development, crowned by confession of the Lord Jesus on the part of twelve pupils. Eight girls were graduated and this autumn begin teaching, "as all our graduates do."

In Fuhkien Province, where eight missionaries were martyred last year, a spirit of inquiry has since been poured out upon the Chinese and baptisms have taken place, beyond what has ever before been witnessed there. An American missionary has received

one hundred to the church at Ing-hok and at a recent communion at Gak-liang, sixty-thre adults were received. About thirty English missionaries, twenty-three of them women, have gone, or are about to go, into Fuhkien.

We are pained to hear that Rev. W. W. Eddy, D.D., of Beirût, Syria, has been severely ill ever since June, that both Dr. Henry Jessup and Dr. Samuel Jessup have been suffering from whooping cough which superinduced other difficulties, that Mr. Edward Ford who is on furlough from Africa is ill at Sidon, where he arrived in August; and that Dr. Emily Marston of Ambala, India, is ordered home to recruit.

Medical work at Chiningchow, Shantung, in the early summer exceeded anything in the past. Sometimes one hundred and eighty in-patients were on the mission premises at one time, and, though it is the Station principle to give a new missionary an entire year for the language, Dr. Van Schoick was forced to call upon Dr. Mary Hill to lend a hand.

"The first breathing spell in six weeks" Dr. Mary Brown of Wei Hien, Shantung, got in June. Her spring practice included a great many surgical cases, among them a woman whose foot had to be amputated as the result of foot-binding.

A cheap trip that, mentioned by Mrs. Hamilton of Chinanfu: "We are taking a summer trip this year — into Dr. Neal's house, while they are gone to Chefoo. It is really such a change that I feel as if I had gone away from home."

Now let all the friends of China lay to heart that Li Hung Chang is *a man to be prayed for*, and let the two-penny critics of missions lay to heart what Li Hung Chang says missions have done for China.

While the Viceroy was in New York, a Chinese pocket Bible, Delegates' Version, bound in four volumes, was privately presented him by one of the earliest Presbyterian missionaries to Canton, Rev. Wm. Speer, D.D.

We learn that Miss Kelley of Osaka has been transferred to Kyoto.

The seismic wave which swept the northeast coast of Japan, in June, destroyed 25,000 lives, over 8,000 houses in which families were universally celebrating a spring festival, and thousands of fishing boats. The Red Cross hastened to improvise hospitals and the missionaries, as usual, opened their purses. A similar wave swept the same coast sixty years ago.

When the murder of the Shah occurred, Bishop Stuart and his daughter were at Kerman, twenty-two days from their station, (Julfa by Ispahan), and the Persian authorities, fearing for their safety if disturbances arose, shut them up for many weeks in the governer's house, before allowing them to proceed on their journey.

At least five thousand persons perished by massacre in the streets of Constantinople the last week of August; the political situation there is more sensitive and the future more uncertain than ever—to human eyes.

In 1834 Carey died in India. In 1834 the Presbyterian Mission was founded in India at Lodiana. In 1834 was completed a half century of Roman Catholic Christianity in Korea, a period prolific of devoted martyrs, the benefit of whose deaths, unfortunately, was offset by the immoral methods which their leaders employed. Half a century after, in 1884, the first Protestant missionary went to dwell among Koreans.

One night last winter Dr. Johnson had given a magic lantern exhibition, illustrating the life of Jesus, to a Bule crowd at Efulen. They had been dismissed, lights were out and the mission house was fast asleep, when there came a rap on the door. Two old women and two children had come at that late hour over a gloomy path, to see the pictures. One of them Mrs. Johnson calls "a quiet motherly person," with white hair which is rarely seen among the Bule.

The influence of civilization upon the work of the missionary is not always favorable even when the contact is to a degree advantageous. The Uganda Mission is straining every nerve to increase its force and to extend the influence of the Gospel before the railroad is completed, which while bringing them so much nearer to England will, at the same time, introduce ambitions and temtations which they dread for their people.

Farewell instructions to nine missionaries, recently departing for Uganda, included a charge not to yield to the temptation to use European money in employing African agents, but rather to continue to develop what has been characteristic of Uganda Christians, willingness to spread the Gospel freely.

OUR MISSIONARIES IN PERSIA,

AND POST OFFICE ADDRESSES.

Mrs. C. S. Blackburn, *en route*,	Oroomiah.	Miss Margaret A. Demuth,	Tabriz.	Miss Annie Gray Dale,	Teheran,
Mrs. Fred'k G. Coan,	"	Miss G. Y. Holliday, *en route*,	"	Miss Letitia H. McCampbell,	"
Mrs. Benj. W. Labaree,	"	Miss Mary Jewett,	"	Mrs. J. L. Potter,	"
Miss J. M. McLean,	"	Mrs. Wm. S. Vanneman,	"	Mrs. J. G. Wishard,	"
Miss Harriet L. Medbery,	"	Miss May Wallace,	"	Mrs. Jas. W. Hawkes,	Hamadan,
Dr. Emma T. Miller,	"	Mrs. S. G. Wilson,	"	Mrs. Geo. W. Holmes,	"
Miss Grace G. Russell,	"	Mrs. J. N. Wright,	"	Miss S. S. Lienbach,	"
Mrs. Wm. A. Shedd,	"	Mrs. J. A. Ainslie,	Mosul, Turkey.	Miss Charlotte Montgomery,	"
Miss C. O. Van Duzee,	"	Mrs. Chas. C. Hansen,	" "	Mrs. J. G. Watson,	"
Miss Mary K. Van Duzee,	"	Miss Cora Bartlett,	Teheran,	Dr. Jessie C. Wilson,	"
Mrs. Turner Brashear,	Tabriz,	Miss Mary A. Clark,	"		

In this country: Dr. Mary E. Bradford, Lexington, Ill.; Mrs. Lewis F. Esselstyn, Lansing, Mich.; Mrs. E. W. McDowell, Milford Centre, Ohio; Miss Anna Melton, Fairfield, Iowa; Miss Annie Montgomery, Charlottetown, Prince Edward Island, Can.; Miss Anna Schenck, Perth Amboy, N. J.; Mrs. John H. Shedd, Marietta, Ohio; Dr. Mary J. Smith, Evansville, Ind.; Mrs. S. Lawrence Ward, Wooster, Ohio.

"THE WORD OF GOD WHICH EFFECTUALLY WORKETH."

IN presenting subjects for the prayers of the Christian Church, our thoughts dwell much and rightly on the living messengers, the "epistles known and read of all men." But there are other missionaries whose silent working we would fain commend to your supplications, missionaries for whom no house is hired, no journey expenses paid; who ask neither food nor clothing and who can go and remain where the foot of the living Christian dare not tread, and where his voice cannot be heard. I refer to the many copies of the Scriptures in all Eastern languages, circulated by the American, British and Russian Bible Societies. Every missionary can tell of cases of conversion from the simple reading of the Word, long before the reader met a single Christian to explain it. For instance:

A young man in an obscure village sees a New Testament which was given to his cousin during the Russo-Turkish war: in its pages he finds peace, long sought in vain by other paths. He has a friend with whom he labors to accept his new-found faith, but in vain. One day this friend is thrown from a spirited horse and brought home to die, but not before he who has been trying to win him hears the words "I believe in your Jesus; I want Him to save me, will you ask Him to take me?"

A man takes a Testament as the only thing that can be collected on a hopeless debt. The fact of its representing money he was loth to lose makes him feel an interest in studying its pages, and himself and wife are thus brought into the light.

A helper makes his way into dark Bokhara, where Satan's seat is and a throne of iniquity beyond belief. He is suffered to stay only a few weeks and finds access to the people almost impossible. Yet he sells one Bible, and the word "sell" means much in an Oriental land. The buyer goes away and returns again; he has been obliged to let a friend have his copy so he buys and pays for another. Who can set a limit to what may be accomplished by those two silent missionaries in that dark land? for "the Word of God is not bound."

Another helper, in another country, passing through the bazaars, feels a touch on his shoulder and hears a low voice "I know you though you do not know me; come to my house and explain to us some things in your Book." Following the reputable merchant who speaks, and arriving at his home, the wife is called in and told "This is our brother, you need not fear to come into his presence or talk with him freely." The doors are closed, the precious Book taken from its hiding place, and they talk of the things of the kingdom.

A medical missionary is riding along a country road when an eager man runs out from his field and stands for a moment by her bridle rein, not to ask for medicine or beg for money but to whisper "I am one of you; I have your books and I accept Jesus."

So not alone our faith, but our personal knowledge testifies that behind the frowning walls of Islam, though they seem like those of Jericho to rise to heaven, many a one like Rahab is watching and waiting for the coming of the army of the living God, and when those ramparts fall we shall find brothers and sisters behind them there, won to Christ by his Word scattered now, sent and prayed for by His faithful servants.

G. Y. Holliday.

Five hundred copies of a course of daily Bible Readings, arranged by the ladies in Oroomiah, were printed in the form of a small tract and distributed, last winter, to Nesorian women in all the villages of the Plain and as far away as Tiflis. These Readings were found very helpful in private study, weekly meetings, and opening of schools, and here is a general request for another course for 1897.

A LANDMARK IN THE SOCIAL LIFE OF OROOMIAH STATION.

"Don't cross the bridge before you come to it," is not proper advice to give the Oroomiah-bound missionary.

The Nazloo River, some ten or twelve miles north of the city of Oroomiah, is spanned by a red brick bridge which is the goal of anticipation to the out-going worker. Many times during the tedious overland journey has he framed a picture of the group which will there be in waiting for him—men and women who have given the best years of their life to the work to which he is but just consecrated, and with whom he hopes to have many years of fellowship. In the back ground of that meeting is the dinner spread in his honor. The very thought of this repast, after a traveler's meal of dry bread washed down by hot tea, is re-animating.

BRIDGE ACROSS THE NAZLOO RIVER. MR. COAN'S HORSE GETTING A PRECARIOUS LUNCHEON.—[Re-drawn from a photograph kindly sent by Miss Russell.]

How does he know that these things shall be? You who ask know not the kindly custom of those long on the field, of sending to the new arrival letters of welcome which greet him at different stages along his route. It is from these that he has gotten the food for his reflections. "We shall break bread with you at the bridge," "At the bridge we shall see you face to face," is the refrain of nearly every epistle, and those who cannot write thus "are so disappointed" that they will not be able to get out as far as the bridge to say "you are welcome."

When the long anticipated moment arrives and the traveler is really at the bridge, there is a merry time at his expense, for what fun-loving man, missionary though he be, can forbear taking advantage of total ignorance? The senior missionary is introduced as one of the juniors, and the mother of small boys passes as the "Principal of the girls' school," to the utter confusion of the new-comer, who feels that things are not just what they seem and yet does not know where the trouble lies.

Then there is the dinner far beyond every anticipation. No white bread will ever again taste so good, nor any frosted cakes be so toothsome, nor ginger snaps so snappy. The melons and grapes are wrapped in a halo. The joy of reaching the journey's end, of meeting fellow-workers, of actually facing one's chosen work after years of preparation, sheds a luster upon everything. This is the glad side of the bridge. Its reverse is wrapt in mist.

Where there are greetings there must also be partings, and the time is when good-byes must be said at the bridge. Here the farewell dinner is given and the missionary returning to the homeland takes leave, here, of comrades whose companionship has meant so much of hope and courage to him in his toil. As he parts from his familiar daily life in Persia to go into the bustling West, where many changes have taken place during his absence, sadness is uppermost; for the bridge holds out no certain path to him whose face is towards the setting sun. Mayhap he will return as many have done before him; it may be, new fields will open elsewhere. However that may be, the bridge as it stood in the sunlight and in shadow will ever be a cherished memory.

H. M. Griffith.

"WE WERE SNATCHING A HASTY LUNCH."—June, 1896.

THE LAST REPORTED INCIDENT AT "THE BRIDGE."

WE miss so much the two oldest children of the station. They left us last month, their father going with them to London. Dr. Holmes of Hamadan had been here and he left at the same time for Tabriz, taking with him Miss Medbery who is spending the summer there hoping for improvement in her health. A number of us escorted them to the Nazloo River, a distance of two or three hours. The river was very high, and the bridge had been carried away and we were anxious to see how they would cross. The picture of the group which I enclose, Mr. Labaree took, as we were snatching a hasty lunch before they should cross the river. On your right as you look at the picture, is Dr. Cochran, then come I and Clement Cochran. In front are Andrew and Harry Cochran, and Miss Medbery behind them. Next comes Mr. Shedd, then Joseph and Lillie Cochran, almost hidden by Dr. Holmes. Next to the Doctor is Miss Lincoln, then Mrs. Shedd, and at the end, Mr. Coan. Just as we rose from luncheon Dr. Cochran exclaimed in dismay, "There go our saddle bags," and sure enough, a load had fallen off a horse which was being led through the river, and bedding, books, loaves of sugar and clothing, had a good soaking while floating down the river for about ten minutes before they could be recovered! Each horseman in crossing had two or three natives, who knew the ford, to lead the horse and steady its rider in the saddle. The carriage, in which Mr. Coan and Miss Medbery crossed, had fifteen men to hold it. The water was so deep that in places it would almost cover the back of the horse, and it was completely under if you got off the ford. We were relieved when our friends were safely over.

Mary Schauffler Labaree.

TOUR TO SOME OUTSTATIONS IN TABRIZ FIELD, PERSIA.

March 15—April 30, 1896.

WE were in Maragha nine days. Sabbath was busy. There were good meetings with the women, forenoon and afternoon. The weather was stormy. I visited the school and gave a picture to each expectant boy and girl, over thirty in all, and they went home rejoicing. The teacher is energetic and faithful and has won popularity. The clouds lifted on the 27th, the day that I went to Mianduab, and the next day it began to rain again. The weather continued cold and stormy for many days. Some came to see me and there were some opportunities for work, until April 9th, when the room was full of women, both Armenian and Moslem. On the 10th, 11th and 12th I had

good meetings in Moslem houses with attentive and interested listeners. On the 15th, I went to Ootch Lappa, the Ali Illahi village, where I have been twice before.

THE history of my work in this place is as follows: When visiting Mahmood, the bed-ridden cripple in Tabriz, in 1893, he told me about a brother and uncle of his living in Ootch Lappa, and he asked me sometime to visit them. So when the following winter I went to Mianduab, he gave me a letter to them and I was only too glad of the opportunity of going there as it is only six miles from Mianduab. There were crowds of noisy women and children about me almost all the two days and nights I was there. Men came also. I was treated royally and entertained with the best the place afforded. I had grand opportunities for preaching the gospel. I found Agha Jan, the brother of Mahmood, a reader, and accordingly somewhat superior to the other villagers. He was very anxious to enter the employ of the mission and open a school. I told him that I was sure the mission could not employ him but if he would open the school and his people would help him, I would help too. This he did. I did not visit there again until the spring of 1895, when I found some interesting boys and one girl (daughter of Agha Jan) learning to read. One evening he came to me and professed to have become a Christian, and afterwards he visited Tabriz and asked for baptism. Thinking it possible there might be some mercenary motive, I advised him to wait awhile. He still holds to his profession and still asks for baptism. He has become very familiar with the Scriptures. I hope he has become a child of God, but I do not think he has given up all the practices, rites and ceremonies of the Ali Illahis.

At this my last visit, I found great improvement in the behavior of women and children. Instead of confusion there was quiet and respectful attention. Three boys and a girl, who began two and a half years ago with A, B, C, read the Bible in Turkish and Persian. All repeated the Ten Commandments, Child's Catechism and the Lord's Prayer. They are chanting our Turkish hymns in Persian style. This year, the uncle of Agha Jan, a prominent man in the village, came to me one evening of his own accord, unsolicited by me, confessing that he had accepted Jesus Christ as His Saviour. Last year he stubbornly held that Ali is the same as Jesus. This year he did not even mention Ali, and was quiet and humble in his manner. Another man of the village also made the same confession. To each of them I put the test whether they are willing to confess Christ before the world. This, they are not yet ready to do. How much we ought to require of them I am not prepared to say. He that knoweth the hearts of men knoweth how true they are. Their words are encouragement to labor on, and as the word of God is true, souls must be saved wherever this truth is faithfully presented.

One afternoon three men called on me there and entered into conversation, asking me pertinent questions pertaining to their religion and ours. As I have made the Ali Illahi faith a study, I was able to answer them satisfactorily and they declared—"The lady is informed on our religion." They say there are one hundred houses in Ootch Lappa, and I suppose every man, woman and child has been to see and hear me.

Returning to Mianduab on the 16th, I went, in company with several others, to the new village, where we spent the day. In this place there are promising boys and girls who ought to be in a school. If the people themselves would be willing to do something towards the support of a teacher, it might be well to put one there.

I have found the work in Mianduab the most interesting and encouraging of any that has come to me in all my twenty-five years in Persia—not among the Armenians, for they are indifferent—not among the Jews, for they are opposed—not among the Tartar Turks, for I saw little of them—but among the Persians from Kerman, of whom there are four thousand in Mianduab, nominally Moslem, really without religion. In my several visits to Mianduab, in many houses we have become mutually warm friends. They gather about me lovingly and listen to my words as none ever do in Tabriz. Where I may meet one woman in Tabriz, I may meet twenty there. Besides the Kerman people in Mianduab, there are said to be two thousand Ali Illahis in near villages who are accessible and teachable; and in the many villages scattered over the country around, the people are simple, kind-hearted and friendly. I long to be in their midst where I may teach them the way of life by precept and example. I believe the Lord has opened for me an open door, and that He is showing me plainly that it is His will that I enter and labor for Him there.

Mary Jewett.

MAP FACTS ABOUT PERSIA.

Persia has had a continuous national history for 2,500 years.

Its area is equal to that part of the United States lying east of the Mississippi and north of Tennessee. Population nine millions. The Persian, as a mere animal, is, according to Sir H. Rawlinson, "superior to any other Asiatic."

The bulk of the country is plateau, 3,000 to 4,000 feet high, on which all the large cities are located.

Teheran has a population of 220,000; Tabriz, 360 miles from Teheran, has 180,000 and is commercially the first city; Ispahan has 70,000; Hamadan, 200 miles from Teheran, has 40,000, ; Meshed, the Mecca of Persia, has 45,000 and is visited by 100,000 pilgrims yearly; Oroomiah, 480 miles from Teheran, has 25,000, and 300 villages are in close proximity.

The only railroad runs six miles out of Teheran.

The Indo-European telegraph line runs from Tiflis via Tabriz to the capital where it connects with an India line. The iron posts were made in England.

From Oroomiah and Maragha regions, 990 tons of raisins were exported in 1894.

Spinning and weaving are universal industries. Not one child in ten lives to maturity.

TWO FACTS FROM HAMADAN.

One hears of some encouraging things. For instance:

One of the Armenians told my husband that fourteen years ago there were thirty Armenian houses in the city and that nearly every one sold wine; that now there are fifty-five houses and that fifteen sell wine. This is bad enough, but any improvement is encouraging. And Miss Montgomery told me, when speaking of this to her, that they formerly had a Mussulman *mirza* who used to say to her "You don't know what this Armenian quarter was like before the missionaries came to Hamadan to live. It was like hell. People were afraid to pass through it." The results of wine-selling and drinking were of course constant fights and the Mussulmans being admitted to the houses to get wine, the consequence was that many of the young Armenian women were seduced, or turned Mussulman and married into Mussulman families.

Another thing that seems to me very hopeful is that young couples are beginning to break away from the patriarchal manner of living and are setting up homes of their own. One young man who has been a teacher in the boys' school, and who commenced studying medicine last year, was married a little more than a year ago and has a home of his own. He spoke of its being so nice, and they looked very cosy in their one room. One can easily see the benefit of the custom, in the old style of living, which makes it a law that the bride shall not speak in the presence of her mother-in-law, for otherwise one can imagine there would be more quarrels than there are.

Lucy Hale Holmes.

OVERLAND IN PERSIA.

Kabab! The mere word brings with it memories of odors that cannot even be imagined by those who have never been near the shop where this, to the Persian, most-toothsome morsel is prepared by hands possibly clean, but far more likely otherwise. Onions and garlic mixed with finely powdered meat are carefully squeezed on iron rods and these are placed over the burning charcoal, as you see in the picture. In a few moments these are slipped into the middle of a cake of Persian bread and are ready for the table, which is a cloth on the floor. Memories arise too, of Hamadan,—dirty but ancient, crooked-streeted but interesting, unhealthy and hard-to-be reached but beloved; and memories too, of the happiest spot on earth—a missionary home. If you leave any of these homes, and pass through the streets any day of eleven months of the year, you will see men preparing the *kabab,* that is enjoyed by the invalid, as well as by the most healthy of the people. There is another kind which we prefer,—small squares of lean mutton alternated on the spit with squares of fat cut from the sheep's tail and cooked on a forked stick over the charcoal. This is most easily prepared on a journey, such as I made this summer overland in Persia.

We must carry with us everything we need on our journeys in Persia;—so beds and bedding, cooking utensils, and a generous supply of the dainty food the "kind ladies of Hamadan" know so well how to prepare are all in readiness, the people are gathered to "pour" us on the road, the saddest good-byes are said, and we begin our slow march from Hamadan to the sea. This means for the young lady who accompanies me fourteen days of horseback riding, with only two days of Sabbath rest. We are early risers for three weeks and for the first five days the roads are not bad for Persia. But the muleteer has given us horses with sore backs, and we walk many a mile rather than add by our weight to the pain which the poor animals suffer. Inasmuch as a woman is better than a beast we must ride sometimes, but how gladly would we have turned them all loose. Then we are surrounded by so much human misery, by those ready to perish, without God and without hope in the world, that I feel I should save my sympathy for those for whom Christ died.

Saturday night we reached Genjan. Here Mirza Mesrob has been nearly four years trying to open an entrance for the Gospel, and is translating the Gospel into Kurdish.

Monday the horses are fresh and we have a very good day, but Tuesday we meet the storm. It blows, it rains, it hails and sometimes the sleet is almost blinding. The mud collects in great balls on the horses' feet, and the feet of the men are a load to lift, weighted down as they are by the sticky mass that adheres to them. The horses refuse to face the storm and must be forced to move; our expensive rubber coats have remained in Persia so long they have given up all pretentions to being waterproof; and we are compelled to seek refuge in the nearest village, so Dr. Holmes rides away across the desert to see if shelter for us and food for the horses can be

obtained. As we sit shivering in the wind, we watch, not "his white plume shine" but the muslin, which covers his hat and helps protect his head from the fierce Persian sun. He waves to us and we make our way through the quagmire carefully. You who travel in Western luxury, look at us! Wet and cold, tired and hungry, we dismount in a miniature sea of mud, and enter our hotel (?) by a very low door. Food for animals occupies one side of the dirty room, the end is filled with food for the household and their filthy bedding, and in the centre is the wooden frame over the fire which is kindled in a hole in the floor. This frame is covered by the dirtiest of rugs, and with her feet under it sits our hostess. All our boxes and saddles must be brought in and have a place, so we ladies have only a narrow strip of room by the farther wall where we hang our calico curtain and improvise our bedroom. We can squeeze our traveling beds into this space by placing them at different angles and they often serve for seats, washstand, dressing-table and dining-table as well. It is long past dinner time, but there was no dining car attached to our train and there is no elegant restaurant into which we can step, but there is an aperture through which a little of the smoke may possibly pass out, so we proceed to build a fire. The fire-place consists of some stones placed a little distance apart. The wood is too long, so we push the ends in, and when that burns push them farther. The kettle soon boils, and as some Hamadan food still remains, we enjoy our meal in spite of the odors from the stable that have free entrance through a hole in the wall opposite our table.

BROILING KABAB IN A PERSIAN BAZAAR. THE COOKS ARE FANNING THE CHARCOALS.

The hostess, a devout Moslem, hears the Word of life but seems content with her own position before God and feels no need of Christ, though she is ready to accept Him as a prophet. The sick have heard of the arrival of the physician, and we accompany him to see a woman who is in a raging fever. Christian women! you who have not only the comforts of civilization, but Christian homes, how much owe ye unto your Lord? In what a place lies this sister of yours and mine. Not a comfort is there, not one! Nothing but the dirty garments of everyday wear clothe her, and she is covered by bedding in far worse condition. You cannot imagine, and no pen can depict for you, the contrast between a refined Christian sick-room and that place, where men and women sat in the misery of that cold, damp, dark room and poisoned the air with tobacco. I have seen these things

I have journeyed for weeks amid such surroundings. I feel all the bitterness of the contrast, and I tell you the physical discomfort is nothing to the spiritual destitution. Yet all this would be nothing to the Persian woman had she the love you have in your Christian homes, in which you are all in all to your husbands.

When I tell women in Persia that in all my life in Canada I never knew one case of divorce, and that a bigamist is as much a criminal before the law as a thief, they exclaim over the blessedness of such a land. Proud I am to tell them of the strength of the tie that binds husband and wife, and of the purity of our marriage laws. Now, however, I want to tell the poor sick woman and those who are about her of the Good Physician, but my Armenian tongue will not reach them any more than my English, and they cannot understand Persian either; so Dr. Holmes translates into Turkish for me, and they hear how "God so loved the world" and then we can only commit the poor sick one to that love and care.

We plod on for eight more days, the riders being sometimes ten hours in the saddle. Two days from Tabriz, a servant of the crown prince gives us news of the assassination of the good old king, and we hurry into the city a day sooner than we were expected; so the new king is deprived of the opportunity of doing honor to Dr. Holmes, as he intended sending an escort to meet him. We spend a week in the delightful society of Tabriz, our fellow travelers from Oroomiah join us, we see how God's work has prospered during the past four years, the mission wagon is made ready and, on Tuesday, we again "fall on the road" and resume our journey, which comes to an end in spite of perils of waters, perils of wind, the misery of a ride down the Rocky Valley and the agony of an afternoon in an overloaded Russian *troika*. Early one morning we reached the railroad which carries us to the Black Sea, where we find the good ship Ceres and rest in her after the fatigue of the overland journey. The remainder of our trip, "personally conducted" by our Dr. Mary Bradford, was a dream of beauty and enjoyment. Through Constantinople, which is literally as well as figuratively crowned by Robert College, over the blue Mediterranean, across France, with a glimpse of Paris and London, after enjoying the hospitality of generous Glasgow and finding just as generous hospitality in Edinburgh, we are ready to cross the Atlantic to bustling, panting, steaming New York. Thence we are carried (*via* Iowa and Chicago) to the desired refuge in the sweetest spot, with the purest air on the continent, dearly beloved and longed-for Prince Edward Island.

Annie Montgomery.

ONE GOSPEL TEST APPLIED TO ISLAM.

Did you ever make the acquaintance of the word *sawab*, meaning merit? At present my zeal has been specially inflamed against that word. Ruskin says—"To teach the meaning of a word thoroughly is to teach the nature of the spirit that coined it," and in this one word one finds the fallacy and allurement of Islam, a religion that teaches man how to earn salvation. The spirit of it is in every ceremonial. These nights we often pass a brightly lighted mosque where men sit sipping tea while they listen to a pathetic tale of their martyrs' deaths, and a crowd of *women sitting on the ground in the street outside* catch what they can and also moan and weep. Those tears are bottled up as meritorious, the very attendance is reckoned as so much to one's credit and even the tea is some rich man's contribution to buy treasure in Heaven. The bloody processions of Moharram have just gone howling through the streets, and next month the pilgrims will start for the holy shrines. Every prayer and every alms and every religious ablution is performed as a means of getting God's favor, with only the thought of the selfish gain to one's self. I remember Ruskin's test of morality is the way one would spend the last week of his life, knowing it to be his last week, "fearing no punishment for any sin" and "having similarly no hope of reward." I realize as never before how rotten is the so-called morality of Islam tried by the test of love of God for God's sake.

That parable of the "unprofitable servants," so terse and stern and uncompromising, has been revealed to me as the antidote for the poison of that word *sawab*. How it annihilates self-righteousness and pride and shows us our relation to God as His bond-slaves. Indirectly too how this parable destroys all saint-worship, as we couple with it the words of John's angel-guide—"*I* am thy fellow-slave; worship God." I have been using this parable a great deal lately and it is easily understood in a land where slavery exists and the relation of master and servant is in its old force. Nor has it ever failed

to bring the admission, often with startled surprise, that there can be no *sawab*, and hence no salvation by one's own works nor any other man's.

Not only as an antidote to poison that has killed true morality in these people, but I recommend this parable as the best tonic ever prescribed for missionaries. Indolence, pride and even discouragement are symptoms that readily yield to its influence. In the trials and opposition we must bear, we have only to remember, that "the slave is not above his Master" and if we cannot understand all God's dealings, we must be content that sometimes "the slave knoweth not what his Lord doeth." Nor can any sweeter joy or assurance be found than in being a slave to such a Master.

"Rejoicing and adoring henceforth my song shall be
I love, I love my Master, I will not go out free."

Annie Rhea Wilson.

ANOTHER LANDMARK OF OROOMIAH STATION.

THIS is the fact of three little daughters representing the *third generation* in missionary families bearing the names which, so long ago as 1849, began to be associated with Persia Missions—Coan, Shedd, Labaree. The latter child (on the reader's left) is also by her mother's side (*Née* Schauffler) of the fourth generation of missionaries. There are also at Oroomiah, grand-children of Rev. J. G. Cochran who went out in 1847, and at Tabriz the grand-children of Rev. Saml. A. Rhea who went to Oroomiah in 1851.

There are children of the third generation in other of our missions, Peking and India, and one of these, Dr. Helen R. Newton of Ferozepore, has already been for three years in active service.

There is something here suggestive of permanence. "When the people see us coming back in the second and third generations," said John Forman, "to live among them and to preach the same message again and again, they will begin to think we are in earnest."

TWO SCHOOLS FOR GIRLS IN PERSIA.

IRAN BETHEL, TEHERAN. FOUNDED 1875.
[Miss Bartlett, Miss McCampbell, Teachers.]

WHEN Miss Schenck left us in September 1895, we felt that we were thus directed to have a *small* school. This we accomplished by weeding out undesirable pupils, refusing the younger ones, and requiring larger payments. The enrollment was thirty-eight (against seventy-eight last year—ED.) We have learned several facts about a

small school. It is very little cheaper, as the larger expenses for teachers, fuel and lights are not affected. Class-room work is very little relieved as there must be about the same number of classes. With a feeble force of assistants, we were obliged to teach straight through the day.

The word "school" gives a one-sided view of our work. To say that we adopt these children for nine months of the year, look after their minds, souls and bodies, is perhaps a better way of showing the facts.

The Armenian horrors in Turkey, caused great lamenting among our girls. Their prayers that God would send deliverance were most earnest and constant. It was often remarked at table "I wish the poor, hungry children in Armenia could have some of this." When they heard that men were giving their gold watches; women, their jewels; and even Christmas refreshments were done away and the amounts saved turned into the Relief Fund; they, too, must have a part in it. Their contributions showed much love and sacrifice. One little Jewess brought her Christmas work-basket saying, it was the "only pretty thing" she had. Another gave her doll a last kiss as she laid it on the consecrated pile. Some of those better off laid down a pin or jewel.

At Easter Communion two day scholars united with the Church. After Easter Miss Dale was with us again (as teacher—Ed.).

May 1, was a day of great mourning and fear: mourning for the kind king so wickedly murdered, fear of violence. Many of the girls remembered the Shah's visit to our school when he showed much interest and kindness, and his picture has so long hung in the school-room that they felt much real sorrow at his death.

Two Armenian girls graduated in June. One is a member of the Protestant Church for several years. The other, a village girl, has always apparently clung to the Old Church but I think her a Christian. As she stood before that crowded room in all her fresh young beauty, reading her essay on "The Invisible" with perfect composure, I vividly recalled her coming to us—a poor, timid child of six or seven years, with weak, half-opened eyes, her body covered with sores, unloved and uncared for.

[*From Annual Report, by Miss Bartlett.* July, 1896.]

Faith Hubbard School, Hamadan. Founded 1883.

[Miss Annie Montgomery, Miss Charlotte Montgomery and Miss Lienbach, Teachers. About 90 pupils.]

Two weeks ago last Tuesday we dismissed school. We sent away the little tots who were not expected to sew and began to prepare the clothing for another year. We bought two hundred and ninety-one *zares* (of calico? Ed.) and two hundred and seventy *zares*, (a *zare* is more than a yard) of muslin and went to work. Sarah and I cut out the garments and the girls worked with a will. Miss Lienbach helped at the machine, and within a week all the garments were neatly stored away on the shelves of the clothes-room. Seventy dresses and one hundred and twelve other garments, all ready to put on. Then bedding was looked over and repaired, carpets taken up, cleaned, and put away for the summer, and the girls have been getting off by degrees the last two or three days.

[*Extract from letter by Miss C. Montgomery.* July 10, 1896.]

ON A BICYCLE IN PERSIA.

In fulfillment of my promise I have written out a few little incidents that happened during my eighteen days' bicycle-tour, south of the lake of Oroomiah. That was the first time a bicycle was seen in those regions and it caused no little stir along the road and in the villages through which we passed.

In Daralek the headman monopolized our time to such an extent that during the afternoon and evening of the day we arrived there we could do no public work; and we did not wish to leave without, at least, holding one public service where Kurds and nominal Christians, alike, would hear the Word. So the next morning, in order to collect a crowd, I told a few of the boys around me that I was going to give a bicycle exhibition as I had done the day before, and the word spread immediately. I rode through the village and back again to a large square in the centre of it and in front of the headman's house. Crowds of men, women, and children followed and, when I stopped riding, nearly every person in the village was gathered in the square. The evangelist who was with me then mounted the house steps and told the people that my show was ended and that, wonderful as the bicycle was, he had something to tell them that was even more wonderful. They listened with intense interest as the story of the wonderful love of Jesus fell upon their ears, to many of them for the first time.

In the city of Soujbulak, where we spent Sunday, the house in which we were staying was crowded from morning till night with people coming to see "that wonderful horse," or "horse of wind" as the Kurds called it, thus giving us opportunities to tell the good news to those who thought themselves too holy to listen to the Gospel of Christ.

News was carried ahead that the "horse of wind" was coming and when we reached the village of Shoreeja, Suliman Khan, the headman, had his servants out waiting for us and also his own dumb son, a fine young man of twenty-three or twenty-four years of age. Suliman Khan sent word that he was sick and could not come out to see the "horse" and therefore begged us to come to his house. Though we still had a long journey before us in order to reach the village where we intended to spend the night, we could not refuse the mute appeals of his son and turned aside. We were ushered through a low gate-way into a large court-yard and thence through a narrow, dark hall into a long, narrow room, one end of which was one large window, where greased paper served the purpose of glass. Here, lying on the floor amid a bundle of bright-colored quilts was, Suliman Khan. His wife and mother were sitting by themselves, on the reed matting at the other end of the room. The Khan's first questions were about the "horse of wind," and he laughed heartily when we asked if he would allow us to bring it into his room that we might explain and show it to him. Our discussions soon turned to religious topics, however, and when dinner was brought in and set before us on a large copper tray, and we asked if we might return thanks to the Giver of all good gifts, Suliman Khan, the Kurd, took off his turban and bowed his head with us. After dinner, a portion from the Gospel of Luke was read and Suliman Khan wanted to see the book that contained such language, and at his request the Persian New Testament was made a gift to him, to his great delight. He and both his wives and his mother read Persian readily and, before we left, the favorite wife had the book and was busy reading "I am the Way, the Truth, and the Life." When we were about to leave, we asked if we might seek God's blessing upon the words we had spoken and the medicine the evangelist-doctor had given; and Suliman Khan, in answer, removed his turban, and he, his wife, mother, two sisters, two sons, and many servants around the door-way bowed their heads and listened while Dr. Israel prayed; and when he stopped praying, Suliman Khan, the four women, and many of the servants were shedding tears. Last year Suliman Khan drove our evangelist out of this very village and would not let him spend the night there because he was a Christian. Now he wants us to be his guest for some days and, as we cannot even stay over night, he begs us to come again soon and if we cannot come to send an evangelist.

In the city of Sakug, a large Kurd forced his way through the throng and, looking through a small window, saw our servant breaking sugar for our tea and sitting in front of the bicycle in a room where I had hid it. After watching the servant for a few moments, he turned away with a very disgusted look on his face and said to the crowd around him, "Come on, boys, there's no use waiting around here; they are feeding him sugar in there and won't bring him out for half an hour yet."

By sitting on the side of the road for a short time I would gather a large audience, and when approaching a village the people in the fields would all leave their work and follow me. The bicycle proved a greater attraction than a magic-lantern or the baby-organ. It not only procured an immediate audience but also secured time in which to address the people; for I traveled the same distance as if on horseback, in less than half the time and had the rest of the time for work in the village.

E. T. Allen.

THE NEW SHAH OF PERSIA.

In *Persian Life and Customs*, published* last year, Rev. S. G. Wilson, wrote concerning the crown prince, since become shah:

The Vali Ahd or crown prince is Muzzaffir-i-Din, the eldest son of the shah by a royal mother. He has never been tried by the great responsibilities of government, so that his capacity is largely unknown. One marked characteristic of the prince is his religious disposition. He is a man of faith, free from the rationalistic tendencies of some of the ruling class. He is devout in his fulfilment of religious rites, and a total abstainer from intoxicants. He has a humane and sympathetic nature. The mother of a condemned man can appeal to him with large assurance of mercy. He is a friend of education, taking a great interest in the government school at Tabriz, having European tutors for his sons and encouraing his interpreters to translate standard works into Persian. He is much interested in telegraphy, photography, and like practical arts. He has a fondness for flowers and for new and rare plants, and enjoys tent lite and the pleasures of the chase, often camping with his retinue on the mountains.

* Fleming H. Revell Company, price $1.75.

AN AUGUST OCCASION.

LI HUNG CHANG.

LONG in advance of the visit of the great Chinese Viceroy to New York City, arrangements were made to effect an interview between His Excellency and representatives of the various Missionary Boards which sustain missions in China. These plans were brought to a happy issue on September 1, when thirty-one gentlemen representing the Missionary Boards, the Bible Society and the Y.M.C.A. were received by Li Hung Chang at the Hotel Waldorf, at nine o'clock in the morning. Upon his entrance the delegation rose to their feet and the Viceroy bowed in acknowledgment.

Dr. Ellinwood was to give the Address. He read it, a handsomely engrossed copy, in a sealskin portfolio lined with red. A printed copy had been sent to the Viceroy's interpreter some time before the interview was held and that it had been carefully considered is evident from the Viceroy's reply. Dr. Ellinwood was introduced by ex-Secretary of State, Mr. Foster, who said:

"These gentlemen represent eight millions of the best citizens of our country. Their missions have sixty hospitals in China, and have during the last year cured or served half a million subjects in their hospitals. They also have four hundred schools in China, educating twelve thousand Chinese children, so that they are not only attempting to propagate their religious views, but they are attempting to do something for the material and intellectual benefit of the Chinese people. I will present the representatives of the different Boards, and Dr. Ellinwood will make the address."

Dr. Ellinwood referred to the "fifty years" in which missionaries have been favored with protection of the Chinese government. He recalled with "lively gratitude" proclamations favorable to missionary work which have been issued by Chinese officials and said: "While our work has aimed to relieve suffering and to improve the minds of the young by education, we have been moved by still higher considerations. We do not believe that religion is a thing of ethnic limitations, but that whatever of truth the Great Author of our being has made known to men of any nation is the rightful heritage of all mankind; and that, as matter of natural and imperative obligation, those who believe that they have received the truth are bound to make it known to others.

. . . "We have not hesitated to express our admiration for the stability of your government and institutions, the principles of filial reverence and domestic order on which your institutions rest, the admirable regulation which bases political preferment . . . upon competitive merit."

The efforts put forth by our Christian people especially on the Pacific coast, in behalf of the Chinese who have come to our shores, was dwelt upon at length and the address closed as follows: "We thank the Great Father of mankind that He has so long spared your life in the midst of many perils; that He has permitted you to be of such eminent service to your country in many trying emergencies, which few men of any nation could have met with such great ability and success.

"And we commend you to His care as you return to your distant home, where you will enjoy the consciousness that not only your countrymen but all mankind unite in honoring your name."

The Viceroy listened courteously, now and then directing glances of keen scrutiny upon members of the delegation. His reply, read by his interpreter, was in part, as follows:

"In the name of my August Master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done and how little we have done on our part is nothing but the duties of our government; while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, they have not interfered with or usurped the rights of the territorial authorities.

"In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a posi-

tive form in one, while it is expressed in the negative form in another."

Reference was made in commendatory language to mission schools, hospitals, to services rendered in time of famine, and the paper further continued:

"Before I bring my reply to a conclusion I have only two things to mention.

"The first, the opium smoking, being a great curse to the Chinese population, your societies have tried your best not only as anti-opium societies, but to afford the best means to stop the craving for the opium; and also you receive none as your converts who are opium smokers.

"I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperilled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interests of my sovereign, my country and people."

The Viceroy shook hands cordially with each of his visitors and at the close of the presentation asked Dr. Ellinwood, "How many Boards and Societies are there in China from America?"

DR. ELLINWOOD: "Eleven; but we represent about eight millions of people."

THE VICEROY: "They are all represented here?"

DR. ELLINWOOD: "Yes."

THE VICEROY: "YOU WILL BE GOOD ENOUGH TO CONVEY THE VICEROY'S THANKS TO ALL THOSE PEOPLE. THE VICEROY FULLY APPRECIATES THE PHILANTHROPIC OBJECT YOU HAVE IN VIEW."

No wonder that the New York *Sun* should have said of this interview that the Viceroy here made some of the most important utterances in all his journey around the world.

A complete account of this occasion, with full text of the addresses given, has been put into leaflet form and may be had by enclosing a two cent stamp and applying to *Secretaries of the Board of Foreign Missions*, 156 Fifth Ave., New York.

Li Hung Chang is pronounced (very nearly) *Lee Hoong Chang* (*a* as in father).

BIOGRAPHICAL.

MRS. LUCY GOODALE THURSTON.

"May I be found, even unto the end, walking in all the commandments and ordinances of the Lord, blameless."—*From a letter of Mrs. Thurston's in 1869.*

MISS Lucy Goodale, daughter of Deacon Goodale of Marlborough, Mass., at twenty-four years of age was an earnest Christian, fortunate in her associations but sorrowing for the death of her mother, and rendered doubly lonely because an older sister had lately gone from the family nest into a new one of her own. Into this life of pious longing and human loneliness came a sudden call to arise and follow the Lord as suddenly and as imperatively as it came to Andrew and Peter.

On the eleventh of September, 1819, Lucy Goodale had written to her sister Persis a plaintive letter but brightening at the end because, having of late "sacredly devoted all her leisure hours to the study of the will of the Supreme," she at last felt that her prayers were answered and her "heart was comforted." In just what way her prayers had been answered she did not know, but she felt assured that the Lord had allotted work for her to do.

Six days later she received a visit from her cousin the Rev. Wm. Goodale, himself soon to become a missionary. He had come to tell her that in a few weeks a band of missionaries were to sail for the Sandwich Islands. Dwelling feelingly upon the needs of this distant people, her cousin gradually approached the subject he wished to lay before her—"Will Lucy, by becoming connected with a missionary, now an entire stranger to her, attach herself to this little band?"

The amount of genuine Christian grace, the utter consecration of self to the welfare of others, which must have been required to enable a young women to give an affirmative answer is almost past the conception of most of us. The world was then vastly wider than steam and electricity have now made it. To go to the islands of the Pacific was practically to bid farewell for life to every relative and friend, to banish one's self not only from every beloved person or object, but from every cherished habit of life.

Lucy's father and sisters comforted her with their loving sympathy, but they gave no advice. The decision was left with herself alone. On the 23rd of the same month a loving family group quietly assembled in the isolated Massachuetts homestead to meet for the first time Mr. Asa Thurston, the prospective missionary who, probably with a heart beating as anxiously as her own, was coming to see for the first time the woman who might prove the happiness or the sorrow

of his life. The following day witnessed their solemn betrothal and on the 12th of October they were married.

Meanwhile there had been busy days. The school which Lucy had been teaching had to be relinquished. The wedding outfit, though simple, required to be ample, for years would elapse before it could be replenished. Ready made garments for women were then unknown, and so were sewing machines and cut paper patterns. For all articles of attire or for household use the stuff must be purchased in bulk, then cut and made by her own and friendly hands.

On October 17th Mr. and Mrs. Thurston, with their seventeen associates were organized into a church and on the 23rd embarked from Boston. In Mrs. Thurston's own words they had "cut loose from native land and friends for life." Her first visit to America was not made until twenty-one years later. Nothing but the grace of God could have strengthened the hearts of the two who knew each other so slightly to make this sacrifice. It must have seemed a fearful risk to all observers, but in reality it was none. Writing five months later Mrs. Thurston says: "To be connected with such a husband as mine, and to be engaged in such a work is, of all situations in life, that which I would choose."

Our readers know the story of how some of the trials which the little band had most dreaded had been tenderly removed from their path before their arrival. *Tabu* had been broken, the idols destroyed, and "the isles" were literally "waiting for His law."

But the band was not without its trials. These began with the voyage itself. Even now a trip to the Sandwich Islands is not held to be a trifle. Then it consumed one hundred and fifty-seven days, passed amid all the discomforts of a sailing vessel not built for passengers. But Mrs. Thurston showed that she was of the stuff of which missionaries should be made, being blessed with the humorous as well as the earnest element. From the first she saw the wisdom of "taking things as they come, and by the smooth handle," but many times it must have seemed that all handles were rough.

Our space is too limited to recount even a few of the many instances in which Mrs. Thurston proved herself to be possessed of qualities which most grace our common womanhood, as well as her chosen profession. Livingstone was once asked what were the chief requisites for a successful missionary. He replied: "First, a goodly portion of God's own loving yearnings over the souls of the heathen; second, an iron constitution; third, good common sense." All these were possessed by Mrs. Thurston in an eminent degree, and to them she added a fourth quality—which was so natural to Dr. Livingstone that he probably forgot that it is not born in us all,—that of courage, both physical and moral. In reading Mrs. Thurston's journals and letters it is the quality of courage which impresses us most deeply. All the more so because the incidents which display it are related with such a simple unconciousness that they were remarkable. Through everything this courage shines with steady light. Beginning with the birth of a child without female or medical attendance, in a miserable little storm-tossed sailing vessel; through all privations, dangers, afflictions; through a severe surgical operation endured without anæsthetics; through all these and more, her courage shone serenely, enabling her almost at the very last to point to the passage—"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold more now in this time," and to say, even in the moment when each breath was agony, —"This has all been true in mycase."

This testifies to the possession of courage, and something that is more than courage. Mrs. Thurston was a woman of the tenderest affections, and she had survived all her brothers and sisters, at least two of her children, several of her grand-children, and the husband who—as she expresses it—was at once her "shield and buckler, staff and comforter." That she could thus testify at the close of her long and self-denying life is one more glorious proof of the *reality* of the faith we cherish.

It is greatly to be regretted that the papers and journals of Mrs. Thurston are not properly edited and published by some one of our Christian publication houses. The late Governor Russell of Massachusetts in an address on practical success called upon his hearers to "remember that there is one thing better than making a living, and that is making a life." Mrs. Thurston's life was nobly "made." It should be better known that it may help others yet making and to be made.

Helen Evertson Smith.

MOSUL, TURKEY.

MRS. LILLIAN REINHART HANSEN wrote July 3:

It has been impossible to hold the school at Mosul this year on account of the unsettled condition of the mountains which made it unsafe to bring either boys or girls from their homes, for we felt that if a massacre occurred in Mosul parents would never forgive us for exposing their children to peril. We have kept up communication with the pupils and helpers during the entire year. Most of them have been at work teaching or preaching, and perhaps the experience has been worth more than a year's study here.

We have had to use extreme caution in every department of work during the last ten months. Aggressive work has been attempted in only a very slight degree. We have not been able to enter the mountains at all. I accompanied Mr. McDowell in several trips to villages on the plain not far away and brought back some very sweet memories of earnest women and eager bright children, and I am sure some seed was sown in fertile soil. Mr. McDowell has visited every village possible from time to time, making tours of a week, returning only Tuesday from the last one. The heat is so great now that we all must take a few weeks' rest. We are at a village about three miles from Mosul for change of air and it is delightful; our rooms are on a high bluff overlooking the Tigris River. There is a great deal of sickness in Mosul during the summer months and Doctor Hansen was taxed beyond his strength. A hospital is needed so much for successful medical work, or money with which to rent and fit up a native house where patients could be received, as it is almost impossible to get them to carry out instructions in their homes. We earnestly hope that a lady physician or trained nurse will be granted us this year, for then we could do so much more for the women. On clinic days the dispensary is crowded. There are other physicians here, but most of the people prefer to come to us. The Vali (Governor) and his daughter, and other officials have been among the patients treated during the year.

It seems strange, does it not, that in this great city of nearly 100,000 inhabitants there is not a single hospital or any place whatever where patients can be cared for? Some of the people who come have no idea that medicine or special attendance is required, expecting to be cured by a look or a touch of the hand.

Dr. Emma Miller returned to Oroomiah last fall, but the women here and in Mardin will always remember her with gratitude for she was able to give them a great deal of help.

JAPAN.

MRS. PORTER of Kyoto wrote from KARNIZAWA, July 14:

By this letter you will see we are not at home. All contrary to our wishes but wisely, I am sure, we find ourselves at this mountain retreat, sent hither by my husband's physician. We had planned a summer at home, scheduled a programme of work, made a course of study and reading, answered in imagination a pile of letters, rested, recuperated, enjoyed the quiet with every one else away. But, alas, for human plans. Your kind letter bringing words of love and sympathy came duly; many, many others have been with it bound into bundles awaiting their turn of attention. The dreadful accident with all its attending consequences has been such a trial to my strength that only absolutely necessary letters received any attention. It is only since my dear one has rallied from his semi-conscious condition, and I see his strength, physical and mental, returning, that I know how much I have passed through. "As Thy day, so shall Thy strength be," has been verified to me. . . .

Mr. and Mrs. Haworth have written fully of the accident as it was. I was the first foreigner who saw him. How I found him I can never write, but of God's wonderful mercy to him, and to us all, I am glad to write. The anxious hours in getting to him and all the distress and anxiety of the weeks that followed are compensated for in that my husband is with me and that his life has been spared to us in this marvellous way. . . . It is the first real trial in the way of illness we have had since coming to Japan, and while we knew we had many friends among our co-workers both Japanese and foreigners, we did not know every one was a real friend. Not only in our

own mission, but from missionaries generally in Japan and China, messages of love and sympathy came, offers of help. The Japanese showed their love for Mr. Porter in many little touching ways. But for Mr. Haworth I do not know I should have gotten through the trial. . . . If kindness and attention could cure, Mr. Porter would be a very well and strong man now. On account of his illness, much of the work in the Kyoto station has suffered, but in many ways we are more encouraged than for many years before.

Miss Clara Rose wrote from Otaru, August 1:

The Government requested us to take a name for our small school in Otaru. We were surprised but obedient, and now we are the Sei Shu Jo-Gakko (Cultivate Quietly Girls' School). We have entered several new pupils for next term. The young man from our Bible-class who went to the Kuril Islands in the spring has returned and says he has been reading the Bible during his absence and on the lonely voyage. Dr. Imbrie's "Life of Christ" is very popular. I only wish I had half a dozen copies of it.

Our woman's meetings are growing both in interest and in numbers. It is wonderful how attractive a little worsted work, with a cup of tea, added on to the end of our prayer meeting, is to these weary mothers. One member of the circle died about two weeks ago; we thought she was a Christian. Our Sapporo school closed for the summer about one month ago. I hope Miss Smith has written you what a nice commencement we had, and of the wonderful growth of our school. We are surprised and thankful. Miss Smith has recently returned from an evangelistic trip.

Every morning I look out to the harbor where the boats lie anchored to see if, perchance, the yacht "Coronet"* arrived during the night. If I do not catch a glimpse of that bit of America, I shall be greatly disappointed.

AFRICA.

Miss Christensen wrote from Benito, June 9:

"Last Saturday as we were all very busy in our various departments, we were surprised by the sudden appearance of a foot messenger from Batanga. We knew at once what it meant and our hearts almost stood still. It was certain that one of our little circle had gone to be with Jesus, but who we did not know before the strings to the mail bag were cut and the letters read. In fear and trembling the letter was looked over until we came to these words: "At 11.50 A. M. the sweet, gentle spirit of Mrs. Florence Roberts breathed itself into the hands of her Saviour, or as she loved to say, 'the Father.'" Miss Nassau wrote, who is now the only lady at Batanga.

What can we say? Our Father has laid His hand heavily upon us again, though it is all in infinite love. It is a severe blow, but He knows and it is for us to be silent before Him. May it not discourage those in the home-land who are interested in the work, but may they all now redouble their zeal for the coming of the kingdom in this dark land. Pray for us that we may be more faithful in the work that the Master has permitted us to do here. It is only "a little while" and we, too, shall be called to lay down the work below. I am thankful this is our month (June)—we need your prayers. While praying for us, please remember those who are thinking of coming to help us.

Mr. Oscar Roberts wrote to his home in Indiana, from Batanga, June 4:

Dear ones at home: I hardly know how to commence this letter, there is so much I want to say for your comfort. Florence left some letters, and I got them ready to send before I began this. I have been in the school with the Maybeya men afternoons this week, for I want to teach them while they are here.

The week beginning May 17, Florence had a very slight rise in temperature every other night, except one, but did not think anything about its being serious. Her sleep was not good on account of it. Sunday, May 24, she did not think it best to go the mile and one-half to church at Bongihili, but was about all day, writing to her mother in the afternoon. Monday she looked over some things of Mr. Ford's, Tuesday evening led the weekly prayer-meeting, Wednesday was in bed. About midnight, Wednesday night, a chill came which lasted for an hour, her temperature going up to 103, but coming down again so that she ate breakfast in bed. She told me to go to school, leaving the little (African) girl in case she wanted anything. I think she was asleep at 1.30 when I left. At two o'clock they called me. Florence was having a fearful chill, and in such suffering from it. Her temperature quickly rose to 106-6. A person cannot live long at that temperature. Saturday morning she took nourishment, and having had only one slight rise of temperature in the early morning, we had every hope that she would rapidly gain her strength again, but such was not the case. About nine o'clock she began to sink and her strength failed so gradually that we did not at first realize it, at least I did not. At 11.45 A.M. May 30, she quietly passed away. In all the suffering she was so patient and brave, never complaining. You will never know, unless you have a severe African fever, the kind of suffering it was. She prayed that her life may be spared for the Father's work, but if not that she might be submissive to His will, gave some directions concerning some writing she had done, said to return some magazines to Mr. Ford and ..... After the temperature was down, she spoke of God's goodness to us in sparing her then.

Miss Nassau, Mr. Menkel, Mr. Hickman, Mr.

* From New York, which carried the astronomical party to observe the eclipse.

McCleary were here, Mr. and Mrs. Schnatz at Gaboon, and Mr. Ford started on his furlough the Saturday before.

Mr. Menkel and the two colored carpenters, working here on the new house, made the coffin. They covered it with white cloth, fixing a cross on the lid. She was buried Sunday morning, about ten o'clock. I am glad it was the Sabbath. We took her wedding dress and a pair of slippers Mrs. ——— gave her. The services were Sabbath morning. Five white traders and two Roman Catholics came from Kribi. Mr. McCleary and Mr. Hickman conducted the services. They spoke of the necessity of those who were there, and not Christians, deciding for God, and of making our lives count for the most in service with Him.

The colored people passed by the coffin after the service. They had a memorial service in the church in the afternoon. It was in the Bapuku and Banako, so I could not understand it. I asked them as earnestly as I could to follow "Mamma's" example in their faithfulness in telling the Mabeya and Bule of Christ.

And now may the blessed Holy Spirit comfort your hearts. As much as we loved her, God, the Father, the Son and the Holy Spirit, loves her infinitely more than we could. Remember that her life was one of loving loyal service to Him, that she is happier than we can imagine or think, that when her Lord shall come again, for which she worked and so often prayed, He will reward her and give her a body like unto His glorious body and she shall rule and reign with Him. Remember that God does not measure life nor time by man's standard. The Holy Spirit has taken the sting out of it all for me, and given me *peace* and *rest*, bless God! "Great peace have they which love Thy law and nothing shall offend them"—"shall never hunger nor thirst"—"no temptation hath befallen you but what is common to man and with the temptation there shall be a way of escape."

It all depends upon who governs. If it is our own selfishness, if we are to say *how* our lives are to be; we shall rebel and waste our strength in self pity, if our life is not all the flesh could desire it to be. If the Holy Spirit is to substitute the resurrection life and power in the place of self life—— "and yet not I but Christ that liveth in me"—then we shall be saved the misery of having our lives centered in self. It seems to me that I can best show my love to one of the best wives God ever gave, by this surrender to the Holy Spirit for a cheerful, joyful service. And as I give myself to Him, I know that He will give Himself to me in the supply of every need, whether of companionship, or joy, or power for service. So, my heart is full of joy to-day, for I know that Florence is happier than she ever could be in this world, and that as I am true to her and live as she would want me to, I can be joyful in spirit, *whatever* the circumstances.

———

SIAM.

EIGHTEEN DAYS FROM—A NAIL.

MRS. WACHTER wrote last May:

We are in the midst of moving, or rather I have everything torn up and packed, ready to be shipped as soon as the new house is habitable. Dr. Toy thought we would surely be able to move in this week, but he had to wait for nails. We sent a boat to Bangkok eighteen days ago, to buy lumber, nails, &c., and it returned only this morning. I sent for flour and potatoes by the same boat. Many of the potatoes are spoiled, I notice, and the flour must have been rained on several times then baked in the hot sun; but we are glad to see the boat. As soon as there is a roof over our heads and the floors are laid, we shall move in. We ought to begin schools at once, but it will be impossible until some repairs have been made. Friends at home cannot realize how slowly work is accomplished here.

NOVEL HEAD GEAR IN THE KITCHEN.

. . . The first part of my vacation (?) I spent in the kitchen, as we were without help. The thermometer was then 100°, 102° and 104° in the shade, and, as our kitchen is small with only a zinc roof, I was obliged to wear my pith hat most of the time. Wearing a pith hat in a kitchen in America would be rather a novelty, but we have to do it here. At the end of a week I was glad to see a nice-looking little Chinaman apply for the situation. The first thing I had to teach him was to build a fire, next how to boil water, and so on till he cooked pretty well, but yesterday he cut his hand badly while splitting wood. Of course it was orthodox for him to do so, just now when we are in a rush.

SOWING AND REAPING.

I have given you rather a gloomy view, but there is a bright side. We have all enjoyed good health right through the hot season, so that we have enjoyed our company and our work. Every day that I had opportunity, I spent with Maa Kim Hong visiting from house to house. We always carried with us a roll of Sunday-school pictures illustrating the life of Christ and they were such a help. We have thus far visited 45 families and explained the way of salvation to nearly 300 persons. Some days we would take in two families, other days three, but at times would spend a whole forenoon with one group. It depends on the interest shown in our teachings.

At our last communion two persons united with the church. We have now nine Christians in Ratburee for you to pray for; six of these are young people and will have many trials and temptations to encounter in their journey heavenward. Pray for us with all your might.

We are still plodding along alone here, but now that we have plenty of room and a nice house for another

family to live in, I hope that Christians at home will not rest till they send us helpers.

Our schools increased last year to more than double their former numbers. The medical and evangelistic work is far more than one man can do properly.

LAOS

Our first letter from DR. MARY A. BOWMAN is warmly welcomed. It bears date Muang Nan, May 22.

"Like cold water to a thirsty soul, so is good news from a far country." Surely the Psalmist longed for and appreciated the same things as we ourselves, else he could never have written the above. Never before have I appreciated the full depth of them.

Though I have been here only two days, I feel quite at home and was never quite so happy. The days are already full of good things. As yet I can do nothing unless some one is with me to act as interpreter. I have learned a number of words but have not yet the ability to form many sentences. Our people are very polite; no mistakes are noticed. I only wonder how one of my boatmen was able to suppress his laughter when I told him my hat ached, instead of my head ached.

These are such gentle, loving-hearted people. A dear old woman has come to my room, is now sitting beside me on the floor, has brought me flowers. I know I shall find much real joy in my work with the women and children.

We were detained seven weeks in Bangkok, but kind friends took us in and I found the time passed very rapidly. I was very glad to meet the missionaries there and see some of their work. I like the Laos better than the Siamese.

From Bangkok to Nan we were in native boats all the way. Six weeks. The last two in small canoes, very long and narrow. Not being very short, I could hardly sit upright. We had several storms; once I was quite drenched, bedding and tent, but the next day the sun came up bright and warm.

Mrs. Peoples stood the trip splendidly. My health is perfect and I am so strong there seemed to be no hardships. So much joy comes through following the Spirit's leading. The home leaving, seeing friends on shore fade away from sight was the most trying of all. . . .

Mr. Freeman kindly met us with four horses, several miles down the river and I thoroughly enjoyed the gallop into Nan. I am very fond of out-door exercise, especially horse-back riding. My hobby has been exercise, exercise, exercise! our women do so little of it in a real systematic way. Well, my hobby was well ridden. I went into the river swimming every day on the trip, walked miles every day when the road was suitable. Often we traveled through densely wooded country where there were no paths. The last two weeks we traveled among beautiful mountains and over rapids. Twice the boats had to be unloaded and the goods carried by men around the rapids.

SYRIA.

MISS ALICE S. BARBER of Beirût wrote from SUK UL GHURB, Mt. Lebanon, July 24:

Your kind letter, telling of some picture rolls having been forwarded for the use of the school, was received last week, and very grateful are we for the gift. It is so much easier to arrest and hold the children's attention when there is something for them to see. We have had a class of little ones the past year for which we have needed every such help. It consisted of three little Moslems, the little daughter of one of our graduates, and a little Armenian boy. The first day of the school year one of these little Moslem girls by mistake went into the wrong Bible class, and the teacher at the close of the lesson came to me in perplexity asking what she should do as the child refused to study the lesson assigned for the next day, saying that her mother told her to have nothing to do with religion. I told the teacher to say nothing, and the next morning took the child into another classroom where a picture roll hung. From that day there was no objection made to learning orally whatever was provided, and in several instances this class got ahead of the one that used the Bible as a text-book.

We closed school with the college this year, which gave us vacation a week earlier than usual. My parents and only sister are with us in Beit Loring. They came the last of March and expect to leave in about a fortnight. It has been a constant delight to have them with me. I went with them to Jerusalem and through Galilee, being away fifteen days.

We had a graduating class of five this year, all of whom are church members. Five of our scholars and a man servant united with the church last spring, and another pupil expects to do so this summer.

KOREA.

MISS KATHARINE C. WAMBOLD of SEOUL writes July 18:

I reached Seoul the twenty-third of May. Miss Doty of Illinois, who has had charge of the school from the beginning, went home on her furlough just four weeks after my arrival. Now that she has gone I am in charge. Every one here thinks it is a great responsibility for one so short a time on the field. I am working as hard as possible with the language.

My duties are varied. With a household of thirty there is a great deal of buying, cooking and sewing. My work is that of book-keeper, teacher and housekeeper. I sleep near the children at night, to see to them if they are ill, so I might say that my duties are something like those of the mother of a very large family. In the course of half an hour sometimes, I play the organ for the children to sing hymns, then teach them to wash clothes, to make yeast or to darn a stocking. With it all I am very happy and feel it a great privilege to be here.

HOME DEPARTMENT

PROGRAMME FOR NOVEMBER MEETING—SOUTH AMERICA.

Hymn.—"The Light of the World is Jesus."

Scripture Reading.—Luke 5: 1–11.

Prayer.

"Thou, Light and Desire of all nations, watch over Thy messengers both by land and sea. Prosper the endeavors of all Thy servants to spread Thy Gospel among sister republics. Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power. Bless our congregations gathered from among these nations. Keep them as the apple of Thine eye. Bring all to a saving knowledge of Thee. Give to Thy people open doors to preach the Gospel, and a willing heart to those of us who have pledged ourselves to make the upbuilding of Thy Kindom our supreme object."

Minutes and Items of Business.

How many Protestant missionaries are laboring in South America?
About 400, having within range 4,000,000 out of a population of 37,000,000.
What reason does Rev. W. H. Lester give for sending missionaries to Roman Catholic countries?
Because their worship is essentially idolatrous, and there is no knowledge of the Bible.
Which commandment does he say is omitted, and how is the requisite number made up?
"Thou shalt not make unto thee any graven image" is left out, and the new one is, "Thou shalt remember the saints' days to keep them holy."
Give instance of want of religious toleration in Bahia? In Giboya, last year, by order of the vicar, books were seized from colporteur and 47 Bibles, 50 Testaments and 100 Gospels burned in the market place.
In which republics have we missionaries? How many presbyteries in Brazil?
Four, as the outcome of work of our Board; 20 self-supporting churches, and 23 still under its care.
What did Agassiz say of Brazil? "Should the moral and intellectual endowment of Brazil grow into harmony with her wonderful beauty and wealth the world will not have seen a fairer land."
What of the college at San Paulo which trains Christian teachers and preachers?
It has 500 students. During last year 18 young men and 15 young women entered. A memorial building, the gift of J. T. Mackenzie of Pittsburg, has been added.
What of work in Colombia? What progress has been made in Chili?
(See picture of pupils at Santiago in *Church at Home and Abroad*, Nov. '95.)
Give instance of successful work in Paraguay? Official surveyor reports: "I was struck with the security enjoyed in the midst of Chaco Indians, thanks to labors of missionaries. Five years ago I had a guard of 15 chosen men armed to the teeth. This time I went alone assisted by unarmed Indians."
What is said in "Regions Beyond" of the Chaco Indians?
"There are 2,000,000 speaking one language who have never heard the name of Jesus."
Why is the present aspect of the Venezuelan question hopeful as compared with that of last Christmas?
Then there were threatenings of war between England and the United States; now Lord Salisbury invites comment upon the progress of arbitration; and the British and Venezuelan ministers have spent the heated term in Washington, working over old Spanish and Dutch maps, trying to settle boundaries.

Closing Hymn.—"The morning light is breaking."

What work is recommended for further study of South America? The Neglected Continent, pub. by Revell, New York, price 75 cents.

(Let secretaries prepare souvenir cards, with date and following verse.)

"'Tis weary watching wave by wave,
But still the tide sweeps onward;
We build like corals, grave by grave,
A path which stretches sunward;
We're beaten back in many a fray,
While fighting sin and sorrow
But where the vanguard fights to-day
Our rear guard camps to-morrow."

OGDENSBURG, N. Y. *Julia Adelaide Shepard.*

FIVE TO SIX.

"What mean ye by this Service?"

WHEN this question was asked of old by child or stranger concerning Jewish feast or ritual, full answer was to be given, that none might plead excuse of ignorance. Perhaps oftener and more carefully than we do should we heed questions about observances which are dear to us, but unfamiliar to others, that they, too, may share in the good these bring.

For more than twenty years the hour *between five and six* on Sunday afternoon has been to many in this land and on mission ground a very sacred hour. It would seem strange, in view of all that has been written and spoken concerning this, that there should be any in our churches or societies who fail to know its meaning and its purpose. Yet there are such, and to their expressed or implied question answer should be given.

When the Woman's Foreign Missionary Society was young, the imperative need of Divine help was felt by those connected with it, perhaps even more strongly than in later years. The work undertaken seemed so great; the path so little trodden; the hands so weak which were stretching themselves out far over land and sea, that the cry for sustaining and enabling grace was urgent. And the belief in the power of united prayer was so strong that the suggestion to have an hour fixed, when hearts everywhere might send petitions up on behalf of this work, was hailed with gladness. So the hour *between five and six* on Sabbath afternoon became the time for such separate, united prayer.

No one bound herself to spend the whole hour thus—indeed there was no binding at all in the observance—it was simply an agreement, coupled with an invitation, to remember in prayer the cause of foreign missions and especially woman's part therein, some time during the hour named.

Only God would ever know who kept this tryst; how much of the hour was given to it; how fervent or how listless were the petitions offered; what answers of blessing were received. There it is, with its record of twenty years and more of praying for the coming of Christ's Kingdom in the world. Its influence goes to the uttermost parts of the earth; it holds a promise for those who love and observe it; it has sent and is still sending a volume of prayer up to the Throne on high which He who sits thereon must surely delight to answer.

This, then, is something of "what we mean by this service," and what we expect from it is only measured by our faith in the Hearer and Answerer of prayer. Need we ask the followers of Christ and lovers of His kingdom to join in this meeting at the Master's feet in the quiet Sabbath evening hour?

Philadelphia. *M. H. P.*

WHERE ARE THEY?

WHERE are they? You would never inquire to whom this pronominal "they" refers, had you attended the county meetings and listened to the last conference reports of the New Hampshire Branch of the Woman's Board of Missions.

The annual tide of the senior societies ebbs and flows with little fluctuation, but are we soon to stand upon a deserted shore, gazing after the last ripple of our young ladies' societies, which are so rapidly losing themselves in the great ocean of other interests? Let us earnestly hope not! Let us ring out a challenge, masqueraded under a permanent "why," and proceed to consider, in Whatelyesque manner, the various answers which may be presented to our question.

To use a martial figure, with the mildest intentions, when we come to besiege the Congregational young women of New Hampshire with volleys of interrogations, we find they have intrenched themselves behind a barricade of three syllogisms, each of which must be duly and fairly considered.

SYLLOGISM I.

Major Premise.—Young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles.

Minor Premise.—Most young women belong to Y. P. S. C. E.

Conclusion.—Therefore, most young women cannot, as a rule, belong to young ladies' mission circles.

SYLLOGISM II.

Major Premise.—Young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' mission circles.

Minor Premise.—Most young women are members of literary, art, or science clubs.

Conclusion.—Therefore, most young women cannot easily find time to connect themselves with young ladies' mission circles.

SYLLOGISM III.

Major Premise.—Young women who are interested in society are not interested in missions.

Minor Premise.—Many young women are interested in society.

Conclusion.—Therefore many young women are not interested in missions.

These three great barriers spread their porches and gateways before us, as the Propylæa guarded the entrance to the Acropolis at Athens. Can we pass within? For to-day, from the logician's standpoint, we are to

consider each obstacle in order. Of course if any major premise be proved false, or faulty, the conclusion of that syllogism will but tumble to the ground, like a child's card house swept over by the wind.

Our first major premise affirms that young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles. And why not? Did Dr. F. E. Clark ever so instruct? I doubt if a man in America has a more profound love for mission work than he, be it city-wide, country-wide, or world-wide! He dearly loves the city missionary, the home missionary, the foreign missionary. *The Golden Rule* presents each year more missionary information, and contains more hints and requests for missionary contributions.

So the trouble is not at the fountain head of the Christian Endeavor Society! Where, then, is it? With the individual, to be sure. She affirms that she is interested in missions and gives as much as possible toward the cause; she takes part in the Christian Endeavor missionary meetings whenever she is asked. So far, so good; but when she tells us that the missionary meetings are held once a quarter, or every other month, that the subject matter of the meetings cannot well be of systematic character, but is more or less miscellaneous in its plan, we can but conclude that an extra hour a month at the Young Ladies' Missionary Society would throw an electric light of explanation upon much which, in the Christian Endeavor meeting, is blind and confusing.

The membership fee of young ladies' missionary societies is generally small, the time required for the meetings from ten to twelve hours a year,—and the gain in intelligence and spirituality, how great! To belong to a missionary society is like finding the Rosetti Stone, and so possessing a key which will gain an entrance at many a door of political, historical, geographical, and spiritual knowledge. Our Christian girls can no more afford to remain outside of our missionary societies than we can afford to do without them. Our relations should be reciprocal. There is no sufficient reason why they may not march under the crimson and white standard of the Christian Endeavor Societies and still claim allegiance to the dear old Woman's Board as well.

Our second syllogism has for its major premise the statement that young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' missionary societies. And their reasons? They are generally confined to lack of time and objections to additional organization, with the plea of lack of interest often added. To be sure, these clubs are often weekly and fortnightly affairs, but what would each member miss out of her life if she gave ten of the eight thousand seven hundred and sixty-six hours of the year to attendance upon the meetings of a missionary society? As to additional organization, the preparation of more papers, etc., it is undoubtedly hard if one is preparing an article upon "Psychical Research; or, Theories as to the Inhabitants of Mars," to be requested to write a paper upon "The Effect of the Late Eastern War upon Japan Missions," or "Armenia, the Land of Modern Martyrs."

For deeply sugestive study, for wide and helpful reading, for a growing love of humanity, and the feeling of "that touch of nature which makes the whole world kin," commend me to a missionary society. It is *sui generis*, among many excellent organizations. The lack of interest comes chiefly from lack of knowledge. Even Chaucer is dull if one knows nothing of Old English. The Bible is a dull book to him who loves not his Heavenly Father. The lack of interest in Christian missions would pass like the mists of the morning before the rising sun, if people would but read for themselves.

The latter part of what we have been saying applies, in part, to our third syllogism with the major premise,—"Young women who are interested in society are not interested in missions." If they are intelligent, what we have been saying to the club women is likewise for them. Let them read in missionary lines, and their views can but change. As for that class of frivolous, fashion-loving, title-seeking girls, who are prominent in artificial, not real, society, the only way to reach them is to try to interest them in something better. Now and then one leaves their ranks for ours. They need missionaries just as much as those that dwell in the uttermost parts,—sometimes more!

Are not our three barricades down? And now the burden of proof rests upon the girls. They must either defend themselves in some different way, or return again to their missionary societies. Then we shall no more hear in our annual reports that the Christmas Roses, the Lilies of the Valley, and the Busy Bees have disbanded, but that they are blooming and working again. There is no real ex-

cuse for the absence of our young women, and there are many reasons for their presence and organization with us. We need them for our encouragement. The presence of young people brings cheer, and hope, and zeal. It is like a new graft upon the old tree, which will, we hope, bear more and better fruit because of the new life inserted.

What would become of our beautiful Merrimac, which we all love so well, if its tributaries should be shut off? In imagination, you see, with me, the desolate banks, the silent mills, the beggared people, instead of the flowing river which Whittier calls,—

"Child of that white-crested mountain whose springs
Gush forth in the shade of the cliff-eagle's wings."

The inference is, that because of its sources it must run eternally.

The river of our beloved Branch must eventually disappear if bright, lively tributaries are not springing up for the coming time of need. If our springs and brooks are to flow perpetually, they must begin at once to trickle down from Cheshire and Grafton, Rockingham, Merrimack, Hillsborough and Coos; and may no droughts check them, or barriers hold them back, from swelling our great missionary river till it joins the ocean tide which sweeps around the globe and is lost in the Crystal Sea of the New Jerusalem, —unneeded longer here!—Mrs. E. C. Brigham, in *Life and Light for Woman.*

THE Foreign Missionary Meeting held in connection with that of Synod, will be at Wilmington, Del., on Thursday, October 15, 1896. Further arrangements will be reported to the auxiliaries.

(*Miss*) *Josephine M. Chester.*

THE auxiliary at Marshall, Ohio, celebrated their twentieth anniversary June 28th. Of the original sixteen members, eight remain. Our society has been represented in the foreign field by one of its members, Dr. Emma L. Templin.

BOOKS RECEIVED.

Adoniram Judson Gordon, A Biography. By his son, Ernest B. Gordon. (Fleming H. Revell Company.) 386 pp., cloth, $1.50.

Dr. Gordon was for twenty-five years pastor of the Clarendon Street Baptist Church, Boston, but his reputation has extended far outside the limits of that city and of his denomination. It will enlarge us all to get acquainted with such a staunch, apostolic preacher and pastor, such a believing and Spirit-filled Christian as he was.

Dr Gordon has been well known in connection with the Northfield Conferences and with the Missionary Board of the Baptist Church. He was very active in getting his brethren to accept the transfer of the Congo Mission which had been started by English Baptists, and it is said that his faith saved that mission. Chapters XIII, XVII, XVIII, are distinctly missionary chapters. "Now it is preach or perish," said Dr. Gordon. "Evangelize or fossilize! Be a saving church or a secularized church."

Chapter XII recounts an episode at Princeton College where Dr. Gordon preached in 1884 under adverse circumstances but "As a prince had power with God and men, and prevailed."

The biographer has written these pages with remarkable self control; like a partisan certainly, as if he were an admiring comrade, but without trace of the blindness of a son.

A Cycle of Cathay or China, South and North with Personal Reminiscences. By W. A. P. Martin, D.D., LL. D. (Fleming H. Revell Company.) Ill'd. 464 pp. Price, $2.

The friends of Dr. Martin would naturally expect a volume upon China to be forthcoming from his pen, and they would look for something out of the ordinary, after his exceptional advantages for an intimate understanding of that country. One lays down the book with the feeling that if anybody knows the Chinese people it is Dr. Martin.

In 1850 he went out to Ningpo as missionary of the Presbyterian Church and served a term of seven years. He then took the position of interpreter of the court language for the U. S. Legation, and in 1868 he accepted the professorship of international law in the new government college at Peking, the following year assuming the office of president which he held for twenty-five years. It was a wonderful position. There were 125 students in Tungwen College, all fitting for high places in civil affairs. After forty-five years of great activity and many honors in the Empire, it is touching to read (p. 65): "There" (at Ningpo) "I spent six years, *the most fruitful of my life.*"

Dr. Martin writes in a pungent, out-spoken style and is ever ready with a witty anecdote. He mentions traits or common customs not noticed by other pens, as that, when a good ruler retires, his boots will be hung by request of the people on the city wall, as a hint to his successor to walk in his steps.

There are able sketches of living statesmen, notably one of Li Hung Chang. The history of the treaty of 1858 with the U. S. is given in detail (Part I, Chap. XI), and the insertion of the religious toleration clause is credited to its rightful author, Dr. S. Wells Williams. Of Chinese women Dr. Martin says: "Morally, they are China's better half—modest, graceful and attractive. Some of the brightest minds I ever met in China were those of girls in our mission schools. Woman ignorant has made China Buddhist; will not woman educated make her Christian?"

God's Box. A Home Missionary Episode, and

Expectation Corner; or, *Is Your Door Open?* By E. S. Elliott. (Fleming H. Revell Company.) 16mo. decorated paper, 10 cts. each, $1.00 per dozen.

One of the choicest spiritual leaflets.

Through Egypt to Palestine. By Lee S. Smith. (Fleming H. Revell Company.) $1.25.

Zenana Gleanings, and

Stories About India. These are little books, in cloth, 4½x3½ in. Pub. by Zenana Bible and Medical Mission, 2 Adelphi Terrace, W. C. London. Price sixpence.

SINCE LAST MONTH.

ARRIVALS.

June 29.—At Chicago, Ill., on account of illness, Mrs. J. G. Woods, from Mexico. Address, 240 Wabash Ave., Chicago.

July 29.—At ———, Miss S. A. Doty, from Seoul, Korea. Address Custer Park, Ill.

August 3.—At New York, Mrs. Hardin, from the Syria Mission.

August 13.—At San Francisco, Miss Griffin, from Chieng Mai, Laos. Address, Birmingham, Alabama.

DEPARTURES.

August 5.—From Auburn, N. Y., Rev. and Mrs. W. E. Vanderbilt, to join the Mexico Mission.

August 8.—From San Francisco, Rev. and Mrs. C. R. Callender, to join the Laos Mission.
Rev. W. R. Scroggs and Mrs. W. R. Scroggs, M. D., to join the Laos Mission.

August 19.—From New York, Mr. and Mrs. Robert Speer, to visit the missions in Persia and other countries of Asia.
Rev. and Mrs. C. S. Blackburn, to join the West Persia Mission, at Oroomiah.
Miss Holliday, returning to Tabriz, Persia.

August 22.—From New York, Rev. and Mrs. J. G. Touzeau, returning to Medellin, Colombia.

August 24.—From Vancouver, Miss Grace Newton returning to Peking, China.
Miss Bessie McCoy, to join the Mission in Peking.

September 3.—From San Francisco, Rev. and Mrs. Harvey Brokaw, to join the West Japan Mission.
Miss Anna L. Howe, to join the Central China Mission.
Miss S. Lula Ribble, to join the Korea Mission, at Pyeng Yang.
Rev. Henry G. C. Hallock, to join the Central China Mission.

September 5.—Dr. W. J. Wanless and family, returning to Miraj, West India.

September 10.—From Liverpool, Rev. and Mrs. E. P. Newton, returning to Lodiana, India.

September 12.—From New York, Miss Bernice Hunting, to join the Syria Mission at Tripoli.

MARRIAGE.

July 8.—At Bogota, Colombia, by Rev. T. H. Candor, assisted by Rev. L. F. McKinney (U. S. Minister), Miss Nellie Nevegold to Rev. Malbone W. Graham.

DEATHS.

June 18.—At Canton, China, Gertrude, one year and six months, daughter of Rev. and Mrs. Andrew Beattie.

August 10.— At Dehra, India, Rev. Julius Frederick Ullmann, after fifty-seven years of service in India and in the eightieth year of his age.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, in the Assembly-Room, each commencing at eleven o'clock. Visitors welcome.

Our Presbyterial Secretaries will receive the usual autumn letter from the Home Secretaries at Headquarters before Oct. 1st. Each Auxiliary and Young People's Society is entitled to a copy of this letter, and we suggest that it be read as early as convenient after it has been received. It will bring us into closer touch with one another, and will show where special help is needed during the coming season.

SHOULD any of our young workers *not* receive with the above letter the explanatory leaflet that has been prepared by Miss Nelson with reference to *Work for the Young People, 1896–97*, do not omit to send to your Presbyterial Secretary for a copy.

LEST during a summer absence from home you have failed to notice the mention of our latest leaflets issued during the last three months, we venture to repeat them.

Blue Banner Drill, a short and effective exercise for the children. *God, My Exceeding Joy*, a touching Persian story. *Allen Gardiner*, a true story of a Hero, for boys, 1 cent each, 10 cts. per doz.

Fishers of Boys, for leaders of boys' societies; *Is It Worth While?* a story of a Peking woman; *A Secretary's View of Special Objects*, prepared for and read at the meeting in Portsmouth, O., will give valuable help; 2 cts. each, 20 cts. per doz. *Premadini*, a true story; 2 cts., 15 cts. per doz. *The Missionary Committee at Work* contains fifteen pages of valuable suggestions for S.C.E.; 3 cts., 30 cts. per doz.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

DURING this month are held most of the Synodical meetings. Will not the officers make special effort to show the need of greater zeal and prayer? As was said not long ago in one of our Friday meetings: "Let us work for souls. When they are truly won to Christ, the purses will also be won and there will be money in the treasury for the Lord's blessed work." Do all that can be done to inform people what it is and how the Father blesses it. In the little five-cent leaflet, *Facts on Foreign Missions*, Dr. Wanless says: "If each Protestant church member would only indulge in the gift of six cents

a week we would have $109,200,000 annually. They would give at least that if they had more knowledge ; let each try to impart some.

When Rev. and Mrs. Lyman, who are *en route* to Siam, were at our meeting, Mr. Lyman held up the "children of this world" as illustrating systematic giving. Twenty-two million dollars is given for chewing-gum in the U. S. yearly, four and a half times as much as is given for missions, Home and Foreign. One who has a penny goes straightway and spends it for gum. If we would use such system in serving the Lord, His Gospel would fill the earth.

The leaflets, *Do Foreign Missions Pay* and *A Cross Questioning of the Missionary Committee*, each 1 cent, 10 cts. per doz., will be found especially helpful. Also Mrs. Rhea's allegory, *The Fire*, 2 cts. each, 15 cts. per doz. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St , the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

The Monthly Prayer Meeting will be held on Wednesday morning, October 7th, at half past ten. As this will be the first meeting of the season, it is hoped an earnest effort will be made on the part of those interested to attend.

October with its cheerful call to renewed and happy service is at hand. Let us appreciate its *privileges*. Surely "the Lord loveth a cheerful giver" of service as well as of money. Of both there is abundant need. Can we add anything to the work of last year in careful attention to detail, persevering faithfulness and intelligent devotion ?

Most hearty thanks are given to the many friends who responded to the appeal for clothing for Syrians who were homeless and houseless. The missionary in charge of the distribution of the generous gifts has all that is needed and is very thankful for the help.

Will the Presbyterial Treasurers be so good as to make all checks payable to Henrietta W. Hubbard, *Treas.* When this addition is omitted each check requires two endorsements before it can be deposited.

Junior Christian Endeavor Societies and Bands belonging to *our own* Board, who are helping in Miss Babbitt's work at Hiroshima, Japan, can have a copy of an interesting letter from her, by sending their address and a postage stamp to the Bureau of Exchange, Room 816, at 156 Fifth Ave.

Miss Holmes, who has spoken with so much acceptance to many of our societies, has now taken up other work. We are glad to announce, however, that Miss Cort, so long our missionary in Siam, has agreed to assume this service for us. Any desiring to secure her as a speaker will please address Miss Mary G. Janeway, Secretary for Speakers, Room 816, 156 Fifth Ave.

A free leaflet giving information in reference to the advance movement we are hoping to make among the Fang people, may be obtained at Room 816, 156 Fifth Ave. It is entitled *New Work 1896–1897, Forward !*

Miss Newton left New York Aug. 19th on her return journey to Peking. We are sure she will be remembered with warm good wishes and earnest prayers as she resumes her faithful service.

Rev. and Mrs. William E. Vanderbilt left for Mexico August 5th. Their station will be Zitacuaro. Mrs. Vanderbilt is to be one of our own missionaries and we are sure will elicit our affectionate and prayerful interest as she enters this new life.

From Northern New York.

The semi-annual meeting will be held in the Presbyterian Church, Hudson, N. Y., Thursday, Oct. 8. The sessions will be opened with a devotional service at 10 a. m., missionary address at 11.15. The afternoon session will convene at 2 o'clock. The Rev. J. A. Eakin, Bangkok, Siam, will address the meeting at this session. An hour of the afternoon session will be given to the interests of the Young People's Work. It is expected to make this hour of practical interest to all leaders of Young People's Societies and Bands. Those who are unable to make train connections will be entertained over night. All who will need entertainment are requested to send their names to Mrs. S. W. Tobey, Hudson, N. Y., not later than Oct. 4. The electric cars at the station pass directly in front of the church door. We trust that not only those who are planning to attend the meeting, but those who are obliged to remain at home, will remember the meeting in their prayers, that we may meet together with one accord. Remembering the gracious promise of our Lord, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

From our State Presbyterial Secretary Mrs. I. M. Condit we have the following suggestions:

Full reports are now in order for Synod. New organizations, changes in officers, items of interest and suggestions for the coming year

will be of great use in giving the usual statistical report.

FROM our President we have the following items:

OUR Synodical meeting is to be held in October in San Francisco. All Presbyterial officers are expected. Our State Presbyterial and Christian Endeavor Secretary, Mrs. I. M. Condit, will present the report to Synod. Our programme in the woman's meeting is to differ from former ones in the statement of topics. It will be less formal. All Presbyterial officers will be expected to furnish from their fields fresh thoughts on every paper presented. There will as usual be singing by Chinese girls.

ON the first Monday in November in place of the semi-annual meeting there will be "echoes from Synod," where the suggestions of the day at Synod will be presented. Among the topics to be fully discussed at Synod after a leading paper are: Is every woman on becoming a church member to be considered a member of the missionary society? or, must she pay dues? or membership fee? or merely sign the constitution? or what makes one a member? Should there be two kinds of membership? The place of Christian Endeavor in membership and many other topics will be discussed thus rendering this Synodical meeting more educational than any before.

OUR annual reports tell of the increased interest in our Chinese work, and yet more important if possible, it brings those on the foreign field sent out by us as near as if they were in our very midst. If you have not received one send for it to 920 Sacramento Street.

MISS GRACE RUSSELL, our missionary at Oroomiah, Persia, writes most cheering letters. I would like to copy from one recently received, but her mother says, "It is only for you to read, not to publish." We can only pray for our missionaries and know they are doing good. I am gathering items from those who were in Mount Holyoke with Fidelia Fiske when she offered herself as a missionary to Oroomiah, Persia. Very soon they will have passed away. We will have a leaflet ready for October, the month for Persia.

WILL there a missionary offer herself from your church this year?

WOMAN'S WORK FOR WOMAN surpassed itself in August. As I read it I seemed for the time almost walking beside our missionaries in Korea.

DO YOU take WOMAN'S WORK?

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WITH an unusual degree of interest we gathered in the home of Mrs. G. M. Wells to meet Miss Lula Ribble of Roanoke, Va., who is under appointment as assistant missionary. To be more explicit Miss Ribble goes to Pyeng Yang to become the wife of Dr. J. Hunter Wells, who went to Korea only a little over a year ago from Portland, Oregon. His work has already attracted much attention and all who met Miss Ribble and listened to her earnest words were convinced that he will have in her an invaluable helper. We congratulate Dr. Wells, the Pyeng Yang Mission, and the Foreign Board over this happy arrangement. And now we will watch for that shining report guaranteed by Dr. Wells in a recent letter to WOMAN'S WORK FOR WOMAN.

AGAIN we are able to report the rescue of a Chinese woman from a life of shame and slavery by our able matron of the Home, Mrs. Clarkson.

COPIES of the Annual Report can be had by applying to Mrs. M. R. Andrews, Main and West Park, Portland, Oregon. We recommend that each auxiliary keep on file a complete set of Annual Reports for reference. Copies of previous years can be had on the above terms. The first years numbers are limited and likely to be exhausted very soon. Write for these at once, remembering to inclose 2 cents *each* for postage.

OUR AIM — 500 subscribers to WOMAN'S WORK FOR WOMAN this year. We ask YOU to help secure four new names *now* to aid us in accomplishing this.

LEAFLETS: *Ah Ho's Gold chair*, price 5 cts.; *Systematic giving* or *The Silver and the Gold are Mine*, free to our own auxiliaries, to others the price is 2 cts. each or 20 cts. per dozen; *Fishers of Boys*, *A Secretary's View of Special Objects* price of each 2 cts. or 20 cts. per dozen; *The Blue Banner Drill*, 1 ct. each or 10 cts. per dozen; *Facts on Foreign Missions*, 5 cts. each or 30 cts. per dozen; *Medical Mission Work in India*, 10 cts. each or $1.00 per dozen.

BE sure in ordering *free* literature or any in small quantities to enclose postage.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Edwardsville, Jr. C.E.

MINNESOTA.
East Grand Forks.

NEW JERSEY.
Newark, Sixth Church.

OHIO.
Cleveland, Miles Park Ch., Jr. C.E.
Columbus, Broad St. Ch., Jr. C.E.

PENNSYLVANIA.
Everett, Jr. C.E.
Meshoppen.
Mehoopany.
Olyphant.
Princeton.
Stoneboro, Willing Workers.
Wissahickon.

VIRGINIA.
Holmes, Mem'l Ch., Jr. C.E.
Newport News.
Oak Grove, S.C.E.
Petersburg.
Refuge, S.C.E.
Shaw's Store, Ogden Chapel.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Harrisburg, Market Square, $50.00
CLEVELAND.—Glenville, S.C.E., 10.00
CORISEO.—Gaboon, W.F.M.S., 18.00
HUNTINGDON.—Altoona, 1st, 58.60; Bellefonte, 115.65; Clearfield, 10.25; Duncansville, 8, Willing Workers, 4.55; Lewistown, 100; Philipsburg, 1.34; Pine Grove, 17; Sinking Valley, 17.50; Winburne, 8.75, L.L.Bearers, 1.25, 342.89
KITTANNING.—Apollo, 32.70, Hopeful Bd., 3.26, Faithful Workers, 1.54; Eldersridge, 56; Homer City, 6; Indiana, 160; Leechburg, 50; Midway, 12.90; Marion, 8.77; Parker City, 25; Saltsburgh, 30; Union, 5.50; West Lebanon, 9.35, 401.02
NORTHUMBERLAND.—Bald Eagle and Nittany, 16; Beech Creek, 3; Berwick, 3; Danville, Mahoning, 16.20; Lock Haven, S.C.E., Jr., 65 cts.; Milton, 19; Williamsport, 1st, 80.14; 2nd, Y.L. Soc., 61.49; 3rd, 11.71; Bethany, 11, 222.19
SHENANGO.—Centre, S.S., 25.00

Total for August, 1896, $1,069.10
Total since May 1, 1896, $12,920.85

MRS. JULIA M. FISHBURN, *Treas.*,
Sept. 1, 1896. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1896.

ABERDEEN.—Groton, $10.75
BLOOMINGTON.—Bloomington, 2nd, 11.16; Farmer City, 1; Gilman, C.E., 6.75; Lexington, 7.75; Onarga, 10, C.E., 5, 41.66
CAIRO.—Ava, C.E., 75 cts.; Cairo, Jr.C.E., 3; Carbondale, 1.20; Carmi, Jr.C.E., 2.50; Centralia, Y.L.S., 6; Du Quoin, 19.30, C.E., 1.50; Shawneetown, 15.70; Tamaroa, 3, 52.95
CEDAR RAPIDS.—Cedar Rapids, 1st, 30.65; 3rd, 1.70; Clinton, 25.33; Marion, 21.34; Monticello, 4.16; Wyoming, 13.28, 96.46
CENTRAL DAKOTA.—Brookings, 10, C.E., 15; Madison, 1.13; Miller, C.E., 1; Oneida, 3.60; Wolsey, 4; White, C.E., 5, 39.73
CHICAGO.—Chicago, Bethany Ch., Mrs. T. J. Sanders, 2.93; Campbell Pk. Ch., C.E., 17.50; Ch. of the Covenant, 2.84; 2nd, 22.75; 8th, C.E., 10; Emerald Av. Ch., 9; Hyde Pk., 32, S.S., 40, Y.P.S., 50; Jefferson Pk., C.E., 25; Normal Pk., 25; Ridgeway Av., Jr.C.E., 50 cts.; South Chicago, 5; Hinsdale, Mrs. E. C. Linsley, 1, S.S., 3.31; Lake Forest, 56, C.E., 14.27, Ferry Hall Soc., 36.42; Manteno, 6; Waukegan, 26.12; Benjamin Levenson, 7, 392 64
CORNING.—Bedford, 4.20; Clarinda, 5; Emerson, 6; Gravity, 1; Lenox, 3.20; Malvern, 4; Shenandoah, 3; Red Oak, 3.90; Yorktown, 2, 32.30
DES MOINES.—Albia, 3; Centerville, 11.40; Chariton, 12.50, C.E., 4.85; Dallas, 3.88; Des Moines, Central Ch., 48.50; East Ch., C.E., 9.70, S.S., 10; Westm'r Ch., C.E., 15.52; Dexter, 12.50; Indianola, 6.25; Newton, 4.85, S.S., 3.20; Oskaloosa, 7.81; Perry, 2.18; Russell, 10; Winterset, 15.63, 181.77
DUBUQUE.—Prairieburg, Children's Choir, 22.30
FORT DODGE.—Armstrong, 6.77; Bancroft, 1; Boone, C.E., 5.10; Carroll, 11.50; Churdan, Lilies of the Valley Bd., 10; Dana, 10.50, C.E., 3; Ft. Dodge, Girls' Bd., 15; Fonda, Personal, 2; Glidden, 97 cts.; Grand Junction, C.E., 7.43; Jefferson, 5, C.E., 8, S.S., 2.74; Lohrville, 9.60; Rockwell City, 1.94, 100.55
FORT WAYNE.—Auburn, Jr.C.E., 2; Bluffton, Whatsoever Bd., 1.25; Elkhart, C.E., 5; Ft. Wayne, Westm'r Ch., C.E., 10; Huntington, 2; Kendallville, S.S., 3.25; Ligonier, Jr. C. E., 1, 24.50
FLINT.—Croswell, 6.61, C.E., 15; Flint, 10; Lapeer, 14; Marlette, 1st, 3.23, C.E., 2.50, 51.34
FREEPORT.—Freeport, 2nd, C.E., 5; Galena, 1st, 10, Y.L.C., 3; Winnebago, 29, 47.00
INDIANAPOLIS.—Indianapolis, 1st, 100.00
IOWA.—Burlington, 1st, 11.95; Fairfield, 25; Hedrick, 1.50; Kossuth, 15, C.E., 7.73; Lebanon, 5; Libertyville, 1.55; Martinsburg, 3.01; Mediapolis, C.E., 10; Morning Sun, 5; Mt. Pleasant, 15.77; Wapello, 3, S.S., 5.92, 110.43
LANSING.—Albion, 6.83, C.E., Mr. Allen, 5; Battle Creek, 25; Hastings, C.E., 1; Homer, 4.28; Lansing, Franklin St. Ch., C.E., 5; Marshall, 56.20, 103.31
MATTOON.—Mattoon, Jr.C.E., 2; Pana, 29.90; Presb'l off., 15.40, 47.30
MINNEAPOLIS.—Minneapolis, Bethlehem Ch., 8.25, C.E., 20; 1st, 21.65, C.E., 2.33; Stewart Mem'l Ch., C.E., 3.40; Westm'r Ch., Y.W.S., 10; Rockford, 3, 63.63
SCHUYLER.—Brooklyn, 3; Macomb, Camp Creek Ch., 5.60; Monmouth, 37; Mt. Sterling, 16.53, Earnest Workers, 10, 72.13
SOUTHERN DAKOTA.—Bridgewater, 6; Canistota, 2.50; Canton, 15; Parker, 76.49; Parkston, 7.45; Scotland, 36; Sioux Falls, 3.34, 146.78
WINONA.—Albert Lea, 6.35, College, 6; Caledonia, 4.35; Chester, 4.51; Huston, 9.73; Jordan, 1.40; Owatonna, 12.15; Rochester, 11.43, 55.92
MISCELLANEOUS.—Barranquilla, U. S. of Col., Miss Florence Evelyn Smith, 40; Ft. Dodge, Girls' Bd., 4.85; Philo, Ill., Jr. C.E., 5; Anon, 15 cts., 50.00

Total for month, $1,848 45
Total since April 20, $8,392.16

MRS. C. B. FARWELL, *Treas.*
Chicago, August 20, 1896. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1896.

BROOKLYN.—Ainslie St., 14.58; Bethany, 7.92; Classon Ave., 58.33; Central, 25; Duryea, 10.99; Franklin, 5.04; Greene Ave., 6.15; Lafayette Ave., 116.60; Memorial, 87.79; Noble St., 11.67; Prospect Heights, 5, Nimble Fingers, 15; Ross St., 20.19; So. Third St., 76.72; Second Ch., Y. L. Bd., 93; Throop Ave., 21.84, Girls' Bd., 14.58, Helping Hand Circle, 1, Mission, Jr. C. E., 2; Westm'r, 14.08, Y. L. Guild, 6; Stapleton, S. I., 1st Ch., 21. $634.48
CAYUGA.—Auburn, 2nd Ch., 15; Aurora, 25; Sennett, 9.50, 49.50
HUDSON.—Chester, 30; Nyack, 12.13, 42.13
NEW YORK.—Park Ch., 73.75, S. S., 26, Ladies' Aid Soc., 10, Light Bearers, 3.25, Young Ladies, 12; 13th St. Ch., Jr. C. E., 10; Anon, 1.50. 136.50
OTSEGO.—Delhi, 1st Ch., 16.74; New Berlin, Y. P. Circle, 4, 30.74
ROCHESTER.—Dansville, 50; Pittsford, 15; Rochester, Mt. Hor., 6.75, S.C.E., 2.70. 74.45
UTICA.—Utica, Bethany Ch., Sarah E. Gilbert, 125; Memorial Ch., 10. 135.00
WESTCHESTER.—Bedford, 2.50; Mt. Vernon, 18.40; Peekskill, 2nd Ch., Jr. C.E., 5; Rye, 16.60. 42.50
MISCELLANEOUS.—New York, a friend, 2.50; Apalachin, N. Y., Aux., 2. 4.50

Total, $1,149.80
Total since April 1, 1896, $13,928.32.

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending August 24, 1896.

LARNED.—Arlington, 6.55; Burrton, 4; Dodge City, 5.38; Freeport, 6; Halstead, 9.75; Hutchinson, C.E., 5; Kingman, 12.86; Lyons, 5, Jr.C.E., 4.24; McPherson, 19.51, S.S., 4.26; Pratt, 1.50; Syracuse, 2.50, $86.55
NORTH TEXAS.—Denison, 1st Ch., 2.38, S.S., 4.90, 7.28
ST. LOUIS.—Bethel, 20; St. Louis, Biddle Mark. Prim., 5; Carondelet, 7.70, Willing Workers, 5; 1st Ch., C.E., 25; Y. L. Guild, 50; 1st German Ch., 10; Forest Park University, 5.01; Glascow Av. Ch., 20; McCausland Av. Ch., 10; Wash. and Compton Avs. Ch., 244.50; West Pres. Ch., 100; Primary Cl., 32.80; Kirkwood, 7.75; St. Charles, Jeff. St. Ch., 3.25, Lindenwood College, 5.72; Webster Groves, 5.25, 561.98
TRINITY.—Dallas, 2nd Ch., 12.50

Total for month, $668.31
Total to date, $1,093.54

MRS. WM. BURG, *Treas.*,
Aug. 24, 1896. 1756 Missouri Ave., St. Louis.

INFORMATION CONSERVATION, INC.
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